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THE OTHER HALF OF JAPAN

(A Rural Perspective)

By

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and

Rural Evangelistic Problems

in the

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Dur.

TO MY FATHER AND MOTHER,

son and daughter of the pioneer occupation of the middle-west, from whom I have inherited a fair share of the pioneer spirit and a deep concern for the well-being of rural people,

and

TO MY WIFE,

a worthy help-mate in all effort to make some contribution to the task of evangelizing rural Japan,

THIS VOLUME IS DEDICATED

CONTENTS

	PAGES
Introduction	5-6
Preface	7-9

PART I

CHAPTER THE PROBLEM STATED

I.	The "Other Half"	13-32
II.	The "New Deal" Promise	33-37

PART II

THE FARMER'S GOSPEL SCHOOL

(A STEP FORWARD)

III.	The Danish Background	41-48
IV.	A Comparative Glimpse	49-52
V.	Aims and Objectives	53-61
VI.	A Forward Look	62-75

PART III

THE COMMUNITY PARISH

(THE IDEAL UNIT)

VII.	Breaking the Ice	79- 99
VIII.	A Self-Supporting Enterprise	100-118
IX.	Surveying the Field	119-123
X.	Serving the Community	124-137

PART IV

AN ADEQUATE LEADERSHIP

(THE ACTUALIZING FORCE)

XI.	The Personnel Problem	141-158
XII.	The Training of Leaders	159-170
XIII.	Sponsorship	171-178

PART V

A UNITED CAMPAIGN

(GETTING UNDER THE LOAD)

XIV.	An Undivided Power-Source	181-185
XV.	Conclusion (A Challenge)	186-198
	Appendix I	201-206
	Appendix II	207-214
	Appendix III	215-218
	Bibliography	219-220

INTRODUCTION

THIS is a book of major significance for the Christian world. We are beginning to see that the movement for "Rural Reconstruction," both at home and in the great areas of mass population to which we have been sending missionaries, is a most significant and unique challenge to the Church. Significant, because of the numbers of people involved—the "rural billion." Unique, because the leadership of the Church among the farming people everywhere requires methods of work, administrative organization, and trained personnel somewhat different and in many cases radically different from those demanded in urban work.

This book deals with a rural field affecting nearly forty million people, as many as comprise the entire rural population of the United States. It is a field practically unworked, a field strategic in its character because the rural problem in Japan is pressing for solution. Can it be solved along Christian lines?

The author both presents the statesmen's vision and fulfills the worker's need for particulars. His program is not visionary but realistic and workable. He touches nearly every phase of the issue of building the Church into the life of rural Japan. He recognizes difficulties and objections and boldly proposes ways of meeting them.

The author is sympathetic with Japanese life and people and has had sufficient experience in Japan to realize the essential aspects of coöperation among denominations, Christian institutions, and the Christian

people and churches of both Japan and America. He evidently knows the farm people at first hand and indicates what probably is or is not possible to do among them.

He defines the Christian purpose in comprehensive but concrete terms. He is loyal to essential Christianity but pleads vigorously for the full gospel. He states cogently the challenge to the Church both in Japan and in the West that arises from the task of evangelizing rural Japan.

Those of us that believe that in these days of social change the Church is at the parting of the ways will welcome this exposition of what the Church should be and do in a country that is and will continue to be one of the keys to world peace and progress. Let us take to heart one of the main points laid before the great Jerusalem Conference, that the Church must either lead the way to a better world or sink into comparative weakness and futility.

I therefore unhesitatingly commend this book to every pastor, to every church official charged with administering or encouraging Christian relationships between East and West, to every Christian layman who gives thought to the future of the Christian enterprise as a world force. The book should be studied and its program considered both in Japan and in America.

KENYON L. BUTTERFIELD.

PREFACE

THIS modest volume is written at a time when Japan is even more than usually misunderstood by the West. After only thirteen years of residence and work in that Empire, the writer stands ready to admit that there are many phases of Japanese life and policy which are a mystery to him.

However, his experience has taught him that whatever else Japan needs, she is greatly in need of a knowledge of, and a thorough application of, the Christian way of thought and life.

Recent events have indicated, in no dubitable manner, that she is not less in need of this particular brand of life and philosophy than some of her Occidental acquaintances have proved themselves to be.

The author is not among those who went to Japan to "save the heathen" by the introduction into that country of a "Western civilization." He recognizes nothing either Occidental or Oriental in the religious message of Jesus. He recognizes nothing in which is not equally needed by all sections of this earth, which is becoming so small that it ill-behooves anyone to think of it as divided into separate and distinct compartments. That mind is, indeed, compartmental which does not envisage the world as one, its people as a family, and its needs as entirely irrespective of national or racial boundaries.

These pages are being written within the bounds of a section of this globe which, for convenience of expression, is called America. Within a few months the writer will be resuming his active duties in another

section which, for the same reason, must be called Japan. But he is unable to think of the two sections as other than the homes of brothers and sisters, separated only by slight geographical barriers and united by common bonds which have been severed only by the lack of comprehension, in both sections, of the real unity of the human race and the brotherhood of men.

But within the bounds of this little world of ours it requires no prophet to see that the occupants of certain sections have had less opportunity than those of other regions to enjoy the benefits of the Christian religion and of that Christian philosophy of life which we conceive to be essential for all. Soon after his arrival in Japan the writer was impressed by the lack of such opportunity on the part of the rural people in that land. With the passing of time he has become astounded by the difficulty of the problems which arise in connection with the presentation of such an opportunity to the people of that section of our little globe.

No claim of authority or expert counsel, as to how these difficulties can be met and this opportunity given, is made. The author prides himself in being one among many who have been impressed by the need of the rural people and whose hearts and minds are set upon finding the way and accomplishing the task.

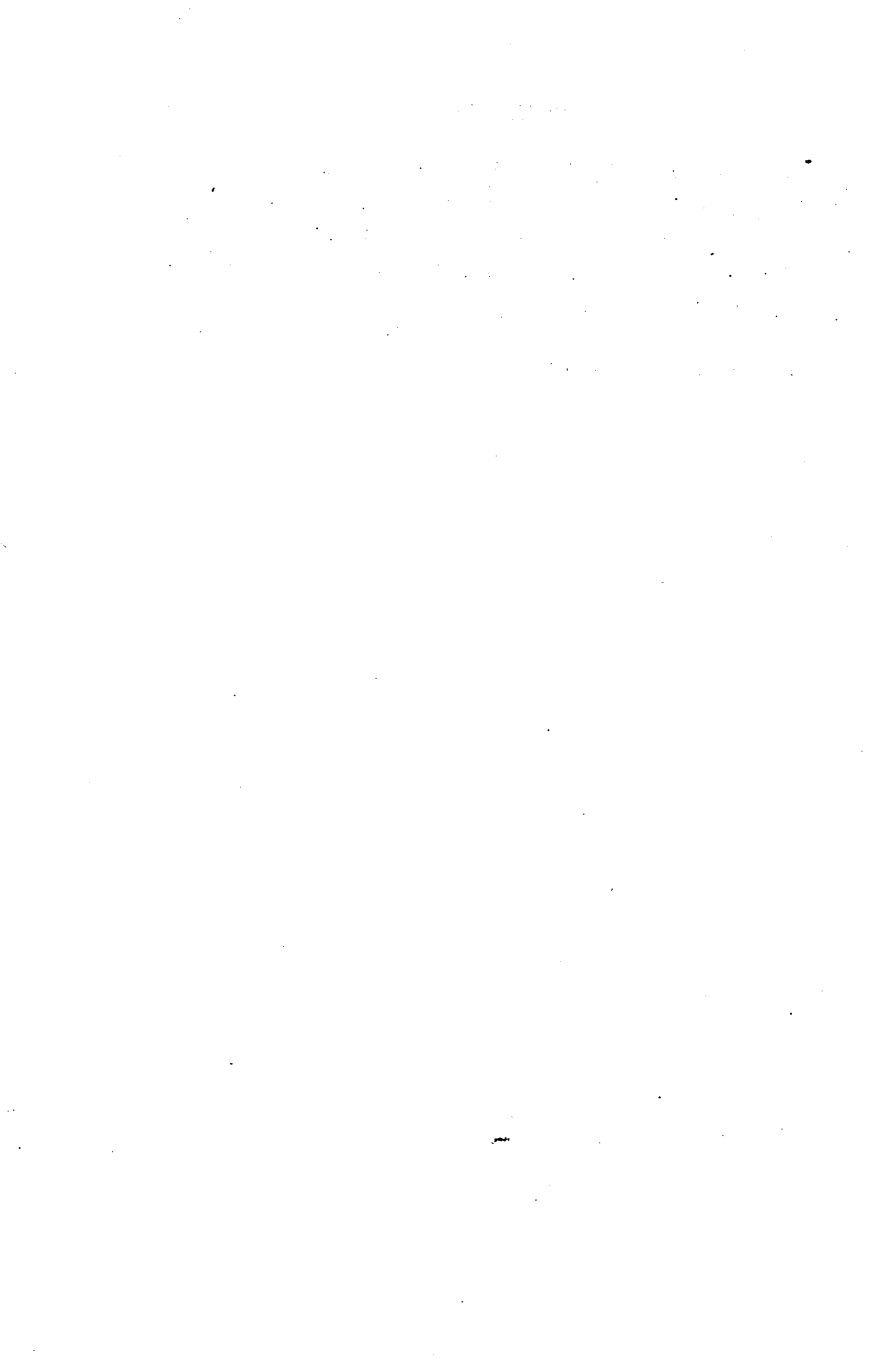
This treatise, embodying much of the content of material written at the Princeton Theological Seminary where the writer was studying during the autumn term, is inspired by the twofold aim, (1) of sharing with others the convictions of the author regarding the needs of rural Japan, and (2) of suggesting some of the methods by which it is believed that the problems can be met.

Deep appreciation is due to the Doctors Samuel M.

Zwemer, Kenyon L. Butterfield, Robert E. Speer, T. H. P. Sailer, J. H. Reisner, and W. A. Anderson who kindly examined the manuscript and offered valuable suggestions many of which have been incorporated in the volume as it stands.

EDWARD M. CLARK.

Princeton, New Jersey.



PART I

THE PROBLEM STATED

Chapter I. The "Other Half"

Chapter II. The "New Deal" Promise



CHAPTER I

THE OTHER HALF OF JAPAN

“**L**ESS, probably, than in any other country in the world where missionaries have gone, has the Christian enterprise reached the farming folk of Japan,”¹ is the unbiased conclusion of a recent investigator after several months of sincere, sympathetic and searching study of the rural conditions in that country. Other investigators of even more recent date with a somewhat different viewpoint and with what they themselves readily acknowledge to have been an entirely inadequate period of time to have made possible a sufficiently thorough study of the situations were convinced, in spite of the time-limitations of their observations, that “into these country places Christianity has hardly penetrated.”²

While there is, necessarily, a wide variety of opinion regarding some of the methods used and some of the conclusions drawn by the Laymen's Foreign Missions Inquiry nevertheless the unbiased mind will be able to discover in the reports many suggestions upon which, with further study and with the advantage of experience in the midst of the problems raised, valuable conclusions may be based and great missionary programs may be constructed. It is with this attitude of utilizing the good that may be found, particularly in the reports of the surveys which were made, that in this

¹ Kenyon L. Butterfield, *The Rural Mission of the Church in Eastern Asia*, p. 113.

² Laymen's Foreign Missions Inquiry, *Supplementary Series*, Vol. VI, p. 26.

treatise references to them are frequently made. The facts which form the basis of the opinion quoted above stand out as an irresistible challenge to the Christian world.

A glimpse into the history of the missionary methods in Japan shows that the early missionaries adhered largely to the New Testament procedure in the matter of selecting locations for their activities. As Paul and his associates, when sent out by the Antioch church into the non-Christian West, selected as their fields of operation those strategic centers of population and industry in which it was expected that the largest number of people could be reached in the shortest possible period of time, and from which it was thought that influences would radiate outward in all directions, so the early missionaries in Japan have laid the foundations of the Christian enterprise in that country.

From this beginning, in 1859, Christianity has taken root in such an amazing manner that, as the Laymen's Fact-Finders represent it, "Churches are reported in all but nine of the townships throughout the Empire having over 20,000 population."⁸ This refers to townships in which most of the larger towns are located. When it is remembered that there are churches in all of the cities the statement can be made that the Christian religion has established roots in all of the cities and a majority of the larger towns throughout Japan.

Now, in the seventy-four years of effort since its commencement, the Protestant missionary enterprise in Japan shows such astounding results that some have apparently arrived at the conclusion that sufficient has been done to justify a withdrawal of forces and a reduction of material support. Of course, we can do

⁸ Ibid.

whatever we consider right in that matter. Some recent statements indicate doubt as to whether we did right, in the first place, in introducing Christianity into the midst of a people who were in possession of such fine native religions. It will be difficult, now that the roots are so firmly planted, to retract what we have said and undo what we have done, but we can, without much expenditure, call our beginnings sufficient and withdraw, allowing these roots to develop or die, whichever future history shall indicate as the better eventuation.

But the great body of the Christian Church, in all lands (East and West, if we must make such distinctions), still believes that Christianity has the needed message for all the world and will be obliged to build, without the assistance of those who doubt the need of building, upon the foundations which have been laid.

Now, following further the analysis of the Fact-Finders,⁴ we note that upon leaving the cities and large towns the roots to which we have been referring become increasingly difficult to find as we proceed toward the small towns and villages. Upon examination of townships with between 10,000 and 20,000 population the investigators find that, in a total of 141 such, there are but six churches; and still further observation shows that in the great mass of the townships throughout the Empire (10,002 in number), having a population of less than 10,000 each, there are only 47 churches. Looking at the same phenomenon from the viewpoint of the village as a unit the observation is that in the 1,348 villages, with less than 10,000 population each, there are but 206 churches. If this view had been made to include Japan's total number of villages, the impression would have been even more alarm-

⁴ Ibid, p. 28.

ing, for of the total of approximately 12,000 villages not more than 5% have any organized form of Christian activity.

Considered from the standpoint of the number of "bona fide" Christians in Japan, the Christian possessed of a sense of perspective, not to mention evangelical zeal, wonders how the psychology of retreat has found basis in the facts. Whereas, in 1930 there were 64,650,005 people in Japan⁵ (now several million more), the number of Christians, of all creeds and denominations, can not be calculated to be more than 254,038.⁶ Now, to one who possesses a knowledge of what human nature and human social attitudes are like apart from Christian principles, and who has a deep conception of the value of Jesus to people, and of their need of that value, the existence of one Christian among every 255 people does not suggest a finished task.

An attempt is made to lighten the seriousness of this comparative picture by pointing out that there is "evidence from all directions that the Christian movement in Japan is vastly larger than the membership of the Church would indicate."⁷ As ground for this position the Report cites the fact that "a number of influential persons with whom we talked, estimated that fully half of those who are Christians in spirit are outside the churches, and some of the persons consulted, themselves not Christian in name, believe that there are not less than a million Japanese persons who are Christian in spirit." However, since there is no indication that these surmises are founded on any basis other

⁵ Ibid, p. 6.

⁶ Ibid, p. 17.

⁷ Ibid, Vol. III, p. 67.

than the imagination of the "influential persons" with whom conversations were conducted, and since other influential persons might very well imagine not only that the number mentioned is, in reality, much exaggerated, but further that many of the 254,000 so-called Christians are not really Christian in spirit, it is questionable just how much reliance can be placed on the claim that Christianity is much more extensive than the Church. We wish that it were true in an infinitely greater degree than is even imagined, but wishing this probably would not increase the number of real Christians much beyond the recorded number of church adherents. So that, after all, the records of the church organizations are probably a more reliable basis of judgment than are the surmises of "influential persons" either within or without the Church.

When we look at the same picture from the viewpoint of the rural areas the challenge is irresistible. Inasmuch as the line of demarkation between rural and urban population is not clearly drawn, at certain points, there is a slight variation in the statements of various authorities with regard to the exact percentage of each class in relation to the total population. Statements range between 45% and 55%, in respect to both rural and urban divisions of the populace, depending on the basis of the calculation in different cases. Hence there can be no great mistake in saying that, in round numbers, one-half of Japan's population or approximately 35,000,000 people live within the boundaries of those 12,000⁸ villages, which all recent investigators have agreed are practically untouched by the evangelistic

⁸ This figure includes nearly 2,000 small towns with population between 5,000 and 10,000, which, although technically not called villages, are one with the villages in their social and economic interests.

efforts of both national churches and mission organizations.

The inclination of the outside observer, when reminded of this so-called neglect of the rural field, is to say "what is the national Church doing? And what have the mission bodies been doing during these seventy-four years of occupation?" The answer to both queries is in the fact that in the cities and the other large centers of population, in which the work was initiated, so much has been found that could not well be left undone, that the rural areas have been simply obliged to keep on waiting, with the exception of the few places where unusually rural-minded workers have trod the difficult paths alone. Not that anyone, among either national churches or other evangelistic agencies, has doubted the need of the rural people to be included in the evangelistic program but because, within the limits of the means and the personnel at their disposal, even the irreducible minimum of what lay nearest at hand could not be adequately accomplished.

Aside from the general Christian conviction that Christianity is a religion for all people everywhere, what are some of the facts and conditions, evident in rural Japan, which render all the more irresistible the challenge to all evangelistic agencies in Japan to broaden out and include the farming populace within the scope of their efforts? Some of the salient features will be mentioned in other connections, but a general outline here of some of the most prominent and noticeable points will assist in clarifying our perspective of Japan's other half.

What is generally thought of as the rural population of Japan includes, in addition to farmers and their families, the fishermen who live in the villages

along the sea-coast, the various merchants who do business in the villages and smaller towns and the workers in the smaller industrial plants in these rural regions. Eliminating, not from our interest and effort but from the present picture, all other elements, "In Japan proper the farming households comprise almost exactly one-half of the households of the nation."⁹ There are 5,500,000 such households whose chief business is the tilling of the soil of the same number of farms, into which Japan's 15,000,000 acres of cultivated land is divided.

Through many centuries of fertilization most of this cultivated land, about half of which is loam and the balance largely either a clay or a sandy soil, has been made very fertile and well adapted to the type of farming that is done. Although this arable land comprises not more than 15% of Japan's total land surface, it is intensively farmed so that there seems to be no concern as yet with regard to shortage of food production. It should be noted, however, that such lack of concern is due partly to imports.¹⁰ How much of the remaining 85% of the land surface of the country can be developed and rendered arable is a question of much interest, but the extensive mountainous regions render any great increase of improvement beyond hope. It is estimated that there are yet about 4,000,000 acres of potentially arable land, but the heavy expense of converting it into usable ground makes further improvement impractical. As a matter of fact it is announced that the past decade has shown

⁹ Kenyon L. Butterfield in "The Rural Mission of the Church in Eastern Asia," p. 107.

¹⁰ Food Supply and Raw Materials in Japan, p. 72, E. F. Penrose.

a decrease, rather than an increase, in the cultivated land of the country.

More than half of this usable land (about 52%) is rice land, or paddy fields as they are sometimes called, and has been made such at no inconsiderable expense, especially the hill-side portions which have had to be made into level patches for irrigation. Such levelling is accomplished by building up the filled-in side of each tract with a stone wall, thus practically insuring against washouts in times of rain or melting snow and irrigation work. The terraced hill-sides of Japan suggest to many an observer only the picturesque character of the country, but they suggest to others the cost at which the Japanese farmer has built up the fields in which he raises rice for 70,000,000 mouths which must be fed.

It is a matter of astonishment to many people to learn that in proportion to the area of cultivated land the population density of Japan ranks first in the world. This claim is substantiated by the following table quoted from reliable authority:¹¹

(Per 100 hectare of arable land c.250 acres)

Japan	950.4
Great Britain	761.4
Brazil	398.5
Germany	309.6
Italy	299.4
British India	260.9
New Zealand	170.7
Denmark	128.5
Russia	96.9
United States	79.6
Canada	33.4

¹¹ Nasu, in "Land Utilization in Japan" (quoted by Fred R. Yoder in Vol. VI, p. 56, L. F. M. I. Supplementary Series).

In view of this population density, the above statement that there is as yet no food shortage problem bears testimony to the efficiency of the Japanese farmer. This is further evidenced by the fact that the average size of the Japanese farm is not more than three acres, some authorities calculating it as low as two and a half acres.

That the average farmer in Japan labors under an average debt of approximately \$275 may be due partly to the scarcity of tillable land in proportion to the population but there are other causes of this condition which will be mentioned later.

The other half of the arable land (48%) is composed of upland tracts, not thus terraced for irrigation. Most of this land is used for the cultivation of mulberry bushes, the leaves of which form the diet for silk-worms, and a limited area for fruit trees and vegetables. Sweet potatoes have grown in popular usage and may be bought in almost any market and are bought ready-cooked by children from road-side vendors in cities, towns and villages. Wheat, barley, soybeans comprise the greater part of the crop production aside from rice and mulberry, which rate as first and second respectively.

Live stock has played only a very limited part in Japanese agriculture. Horses and cows are comparatively few, not more than one-fifth of the farm households possessing a cow and a similar number having a horse. In the case of cattle, with the exception of a few large dairies, they are used for pulling vehicles and farm machinery, rather than for milk. Pigs are kept by only one farm out of fifteen.¹²

If all, or at least a large percentage, of the farmers

¹² Ibid, p. 59.

owned their own land, the economic story would no doubt be quite different from what it is. But such is not their good fortune. Of the total of 5,500,000 farm households (or slightly more, according to some calculations), little more than $1\frac{3}{4}$ millions own and cultivate their own land exclusively; a little less than $1\frac{1}{2}$ million rent entirely; while the balance of nearly $2\frac{1}{2}$ million own some land and rent more.

Those who are obliged to rent land must pay an absurd rental of as high as 70% of the crop in some cases, and scarcely ever less than 50%. With the remaining 50% or 30% of the crop the farmer must feed the household, buy clothing, if the inherited supply gives out at any point, pay the expense of producing and delivering the rice to landlord or market, meet the excessive expenses of marriage, deaths and religions, pay government taxes and lastly, but by no means inconsiderably, pay the interest on his debt.

This debt, which we have already intimated to be, on the average, about \$275 per farm, is contracted in various ways, or inherited from parents who have contracted it in much the same ways. There seems to be no available material upon which to base a calculation of the exact amount of this indebtedness, the statements of various authorities ranging from between \$2,000,000,000 and \$3,000,000,000.¹³ This is based on the normal rate of exchange. Another author quoting the figure in Japanese monetary nomenclature says that the "rural debt is now something like yen 4,000,000,000, or yen 720 per family,"¹⁴ a heavy increase in

¹³ Ibid, p. 63.

¹⁴ Rural Mission of the Church in Eastern Asia, p. 108. (Kenyon L. Butterfield). (Compare M. Sugiyama in Japan Christian Year Book, 1930, p. 181. His conclusion is yen 750).

the last two decades. There are various causes contributing to this condition of heavy indebtedness. It is claimed that the farmers were inveigled into various speculations during and following the World War. This may account for a large percentage of the increase over the figures of twenty years ago which was less than half a million yen. But it neither accounts for the prewar debt nor for all of the increase since that time.

Among these various causes the following are outstanding: (1) *The high price of land*, in cases where the farmer has concluded that it is best to be the owner of his home and land. Land prices in Japan are far above any real economic basis. Even poor, upland tracts sell at a rate too high even for good cultivated rice-land. The following table based on a report from the Hypothec Bank shows the price of farm land per acre during the period between 1925 and 1928.

	1925	1928
Good paddy field	\$920	\$890
Medium paddy field	700	672
Poor paddy field	487	462
Good upland field	610	585
Medium upland field	422	410
Poor upland field	267	252

Inasmuch as in the great majority of cases the Japanese farmer has no other resource than to borrow money with which to buy the land which he has decided he wants as his own, indebtedness is his only choice. He borrows, and future generations will still be burdened with the debt. Why, then, does he not feel satisfied to remain a tenant and be burdened by a much smaller debt?

(2) He has become impatient with the *excessive*

rental which his landlord has compelled him to pay. This rental charge varies, of course, with the location and with the character of the landlord, but as previously pointed out is scarcely ever lower than half of the rice crop and sometimes as high as 70%. It is this high rental charge which acts as one of the substantial barriers to income, not only making almost impossible the decrease of former debts but even necessitating the contraction of new ones when actual cash becomes necessary. Hence, knowing that half, or more than half, of his potential income is continuously going into the coffer of his wealthy and usually greedy landlord, he increases his debt and buys land.

(3) However, whether he buys and owns a part, or all, of his land, or remains a renter, the debt that he already has is often increased by reason of inability to meet the *excessive interest charges*. These, again, vary rather greatly, but a report of the Hypothec Bank reveals that for loans to private individuals, on the basis of land securities, an average of 11.7% interest is charged, with as high a rate as 22.8% in some places.¹⁵ The valuable studies of fourteen villages conducted by the Fact-Finders in 1932 showed that within the areas surveyed the lowest interest rates on loans to farmers was 7% and the highest 36%.¹⁶ Thus it is not difficult to understand the position of either the owner-cultivator, with his larger initial debt, or the tenant with a smaller debt and an excessive annual land rental. In either case it is a heavy burden to meet the interest payments, and so when the necessity for ready cash for other uses is met with, an increase in debt often follows.

¹⁵ Fred R. Yoder, L. F. M. I., Supplement Series, Vol. VI, p. 62.

¹⁶ *Ibid*, p. 62.

(4) Among these other uses referred to are a number of *social obligations* growing out of ancient customs which call for large expenditures, funerals, festivals, passing of a son into manhood, and weddings, all require more money than the average farmer has available, in order to be done on the scale which usage requires. Of these, the wedding is the most expensive, especially if the child being married is a daughter. From fifty yen up to several hundred yen is required to cover what custom designates as the bare necessities of a wedding. True is the saying that to marry off five daughters spells ruin for the farmer. Now, very few Japanese farmer families would fail to do what custom dictates as necessary if the money could be raised, even though by loan, to fill the requirement. What Christian social reformers are now trying to represent as unnecessary and wrong economic burdens on an economically over-burdened people are these custom-sponsored expenditures which, in so many cases, are either increasing debt or, at least, standing as a hindrance to the decreasing of debts already old and many times multiplied through excessive interest charges.

(5) That upon a people so depressed by debts, a government should place the extra *burden of a taxation* which is proven by good authority to be excessive, considered relatively, is difficult to understand but it is a fact which weighs heavily in the explanation of the reasons for such indebtedness. In studies of the five-year period, from 1924 to 1928 inclusive, the Ministry of Agriculture and Forestry ascertained that the average tax laid on all classes of farmers (owner-cultivators, owner-tenants, and tenants), was 8.9% of their

income.¹⁷ In eleven of the fourteen communities studied by the Fact-Finders this average annual tax was ascertained to amount to \$37.49.¹⁷ Generalizing the expression of this condition Professor Nasu says that "the taxes which country people are obliged to pay are double those of the people of the city."¹⁸ To emphasize the degree of this inequality he goes on to draw attention to the fact that this is in spite of the fact that the sources of income of country people are few and unstable, and that, at the same time, the expenses of education and medical treatment are greater than in the cities.

(6) Professor Nasu also points to the scarcity of arable land, in proportion to the population, and the corresponding smallness of the average farm ($2\frac{1}{2}$ to 3 acres), as "the basic reason for the economic distress of the farmer."¹⁹ It is estimated that at least five acres would be necessary for an adequate income for the Japanese farm household. But, as has already been pointed out, to increase his present holdings means to increase his present debt beyond hope of future escape. The extremely high per-acre-price of farm land quoted above, at the beginning of this debt-reason analysis, is not all of the story, for there is good authority for saying that "in many cases rice lands are held at prices ranging from \$1,000 to \$2,000 an acre."²⁰ So that while the smallness of the farm may truly be cited as one of the causes of indebtedness, the cost of increasing the size of the farm would only make the debt greater in proportion to the expected income.

¹⁷ Ibid, p. 62.

¹⁸ Japan Christian Year Book, 1931, p. 255.

¹⁹ Ibid, p. 253.

²⁰ The Rural Mission of the Church in Eastern Asia, p. 103.

(7) This last phrase suggests another cause of the Japanese farmer's helpless plight. The expected income—what of it? The two largest sources of the farmer's income are rice and silk cocoons. When even on top of the existing debt, with its high rate of interest, and the sustained prices of fertilizers and implements, there comes a serious *fall in prices of both rice and silk* as has been the case in the last few years, the condition of the farmers throughout the country becomes a truly serious one.

(8) Add to the above-mentioned causes of continued indebtedness the tremendous *waste of money* on immoral and unuseful pursuits and one begins to wonder if, after all, there is any hope of recovery. Where towns are too small for licensed brothels to grow up, the "CAFE" and the "BAR" do the work, and one needs only to watch to see that out of income which should be going toward the payment of debts the youthful farmer must go into town and have his fling.

This precursory glimpse of the economic status of the other half of Japan's people gives at least an intimation of why the youth and the young womanhood of the country are seeking escape by crowding into the cities and searching for opportunities of entrance into industrial employment. Even farmers dislike to give their daughters in marriage to farmers' sons. Hence there is an acute social problem growing out of an economic one.

Whereas, on general principles, the open-air life of the farm would be expected to contribute to health and lengthen the span of life, such proves not to be the case in Japan. It is generally expected that urban death-rate will be higher than the rural, but in Japan the opposite proves to be true. In the fourteen rural dis-

tracts surveyed by the Fact-Finders the average death-rate per thousand of the population was 20.2 as compared with 19.8 in Japan proper.²¹ Other comparisons reveal an even greater disparity. In 1925 the death-rate in six large cities, Tokyo, Yokohama, Nagoya, Kyoto, Osaka and Kobe, averaged 17.5 per thousand, while six rural prefectures, Aomori, Iwate, Ibaragi, Toyama, Shimane and Kagawa averaged 22.6.²² While in different localities, climatic and other differences must enter in, there has been sufficient examination to make it quite evident that death-rate is higher by a considerable margin than in the cities. Confining the inquiry to infants we are startled by the announcement of the Department of Home Affairs that, as a result of a study of 77 villages, it is shown that there is "a ten-year average death-rate of 162 per 1,000."²³

The causes of this unfavorable balance of deaths on the rural records are varied but may be attributed to one remediable source with its resultant conditions. The one source is the ignorance of the laws of sanitation and health prevalent in the rural districts, in spite of the boasted six-years compulsory education. As a result of this general lack of hygienic perspective tuberculosis, typhoid fever, diphtheria, pneumonia, malaria, trachoma, hookworm and various diseases of the digestive organs take more than a reasonable share of their victims from the rural areas.

Among the conditions, due to ignorance, which assist in the propagation of these diseases, thus heightening the death-rate, are (1) poor and inadequate housing conditions, (2) poor drainage, (3) lack of protec-

²¹ Supplementary Series, Vol. VI, p. 69f.

²² Ibid, p. 70.

²³ Ibid, p. 70.

tion of drinking-water sources, and (4) inadequate food (especially from the viewpoint of content, there being an excess of carbohydrate and deficiency of protein.²⁴

In the matter of housing conditions four things are noticeable, especially to anyone who is accustomed to higher standards of living and who spends occasional periods living in Japanese farm homes; first, the lack of protection from cold; second, the poor ventilation when attempt is made to shut out the cold; third, the inconvenient and unclean kitchen provision; and fourth, the unsanitary toilet arrangements. There is a great variety of germs and insects which know and enjoy the convenience of all of these provisions for their welfare and propagation, and the human side of the story is revealed in the above statistics.

As to the religious status of this "other half" of Japan, what requires to be said in addition to what has been pointed out at the beginning of this chapter? If among the 35 to 40 million country people in Japan there are 35 to 40 thousand Christians, in what ways do the religious instincts of the remaining 999 out of each 1,000 find expression? The country side is picturesque with both Shinto shrines and Buddhist temples, more than half of which are occupied by resident priests whose service extends to the others not so occupied. This costs the farmers no small amount. How much do they get for their investment?

There are many and varied opinions about the paucity of the benefits derived from these religions, even though they do, in their printed form, contain some high and noble ethical precepts. Without the necessary dynamic these ethical teachings could not expect

²⁴ Penrose, *Food Supply and Raw Materials in Japan*, p. 62.

to accomplish much among the millions of people who know only the part these religions play in their festivals.

To avoid the expression of the natural bias, and therefore the unreliability, of one who has lived and worked among these outward manifestations of these native religions, we shall quote at length from the words of the Fact-Finders, where they report their discovery that "the chief function of most of the Buddhist priests is to hold memorial services. . . . The religious festivals held at the Shinto shrines are big events in village life. They are attended by practically all of the inhabitants. These annual and semi-annual festivals consist of worship, feasting, pageantry, folk-dancing, sake-drinking, and sometimes races, movies and other shows. To an American these festivals recall the cheap carnivals and fairs in frontier towns in the days of the open saloon."²⁵

Developing the theme suggested in the opening sentence of the above, the report continues by noting, as a part of the findings of the survey of villages, that "little charitable and social work is done by Buddhist priests and none by the Shinto priests. In only one community was social work reported, and this was the giving of rice-cakes to the poor by the priest of the Nichiren sect."²⁶

It requires more than a course in Comparative Religions, to enable one to see the need of these people for a share in the Christian gospel. The writer does not look to such studies for the basis of his conviction that the farmers of Japan are in dire need of the gos-

²⁵ Written before the repeal of the 18th Amendment, L. F. M. I. Supplementary Series, Vol. VI, p. 76.

²⁶ Ibid.

pel of salvation in Jesus Christ. If one has not a personal and a deep experience of the new life in Christ, it is not difficult for him to see, in rather good light and high degree, the good that is to be found in the old religions.

But in the light of personal experience of the "riches of love in Christ Jesus" the writer, although he has been much interested during the past fourteen years in the teachings of Buddhism and Shinto from an intellectual point of view, feels constrained to state most emphatically that nothing is to be gained by assuming too pronounced an attitude of sympathy with these fine old religions. They are fine and they are old, but they have not the dynamic which Jesus portrays, and which He alone can give through faith. The prevalent superlative attitude of friendliness toward the old religions seems to reveal either a lack of experimental knowledge of the power and value of the Christian religion or little more than a book knowledge of the older religions. If we believe that "there is no other name under heaven given among men whereby we must be saved" we will not be too much concerned about winning the good-will and fellowship of the propagators of the other "names" by which their supporters have not been saved, though they have existed in their midst for many centuries.

This does not mean that, like naughty children, we shall quarrel with them and antagonize them, nor that we shall decline to coöperate with them or with any one or anything else in any effort to bring relief to human suffering or real benefit to human society. It means that beside and underneath all other approaches to the problems of individuals and of society there will be an uncompromising and an undiluted presentation

of the Christian message, which is the foundation other than which no man can lay and upon which all good social programs must be constructed.

Further, this does not mean that we shall try to impose a "western civilization" or a "theology of the west" upon these Japanese farmers, as some recent investigators have imagined we are doing. We are not aware that the religion of Jesus is the religion of the West. Furthermore, we are not aware that it is compatible with the spirit of Christ to classify the coworkers in the task of building up His Kingdom on earth as "foreigners" and "nationals." As truths are true because they are true, not because they are proclaimed by Easterners or Westerners, so also disciples are one in Him, and work together as one with Him no matter into what portion of this world they happen to be sent by Him to labor. There should be no thought of "nationalists" and "foreign" in our conception of the methods of making the gospel of Jesus available to people anywhere.

Sociologically, our first vision must be a vision of the need; our second vision must be one of our own responsibility in supplying that need. We have endeavored in this chapter to present a picture of rural Japan which is at least suggestive of the dire need of the still unreached "other half" of that Empire. In the next chapter we shall attempt to reveal the extent to which the first vision has been caught in Japan. In chapters which follow, it is the intention to deal with some of the practical problems concerned with the fulfilling of the responsibility and the actualizing of the dream for a Christian social order in rural Japan.

CHAPTER II

THE "NEW DEAL" PROMISE

IF, AS was pointed out above, there is one "bona fide" Christian in each 255 of the population of Japan, looking at it from the viewpoint of the whole Empire, and if the number of Christians in the rural areas be calculated at 50,000, we can roughly estimate the proportion of Christian and non-Christian people in the urban half of Japan to be approximately 1 to 175. Allowing a generous estimate for non-church Christians one might be justified in claiming that there is one Christian in every 150 people in the urban centers.

But what of the rural half? The evangelistic agencies in the land, including those of the strong indigenous church which has grown up from the need of fellowship and concerted effort on the part of the meager scattering (1 to 175) of Christians, have been so thoroughly immersed in endeavoring to accomplish the irriducible minimum of the task which lay nearest a hand that, with the exception of the irrepressible accomplishments of an extremely small minority of rural-minded prophets of God, rural Japan has been able to claim no share in the great Christian program.

However, it is good to be able to report that a new day has arrived, and a "new deal" has been promised to the rural half of Japan. The Christian forces have reached the point where they feel that the call of the 12,000 villages, with their 35,000,000 inhabitants can no longer be heard without response and, even though

at its beginning it may not be extensive, a "new deal" must be initiated and a thoroughgoing program of rural evangelism must no longer be delayed.

The consciousness of this necessary step has been growing stronger, of course, through a long period of years, but it matured into a positive statement about five years ago at the time of the Jerusalem Conference. It will be remembered that on that occasion Japan made her contribution to a powerful emphasis expressed toward the necessity of branching out into the yet-unreached areas, chief among which was the rural field.¹ To what extent this emphasis of that great conference was merely a public expression of what had, as a matter of fact, grown up within the consciousness of many of the missions and churches there represented, or, to what extent it was the source of a new prophetic tide which quickly spread to the shores of all lands is a relatively unimportant question. Perhaps it was both, but the important fact is that since the time of the Jerusalem Conference there has been, throughout the whole world, a remarkable development of this consciousness of rural need, and of a corresponding sense of responsibility on the part of the evangelistic agencies.

In Japan the first positive step in actualizing this emphasis of the Jerusalem Conference was taken by the National Christian Council when, in 1931, it invited Dr. Kenyon L. Butterfield to go to Japan and assist in a thorough and scientific study of the rural situation, in relation to the Church, such study to form the basis for the inauguration of a new evangelistic program. May it be said, at this point, that

¹ The contribution of Dr. William Axling to this emphasis is worthy of special recognition.

the sincere, scientific, and sympathetic spirit of all of Dr. Butterfield's investigations made a lasting impression upon all of the agencies, both mission and church, and contributed a powerful stimulus and a valuable foundation for the construction of a permanent rural evangelistic program in Japan, the need of which has been the aim of the previous chapter to point out.

The investigations, under the direction of Dr. Butterfield, culminated in the Gotemba Conference, in July of that year, when representatives of the interested missions and churches met and discussed together the related problems and formulated certain findings, largely on the basis of which the new rural plan of procedure is constructed. This was the first concerted effort, on the part of rural-minded workers, to get together in this fashion, in all seriousness, and it had the desired effect of inspiring deeper interest and greater hope, of pooling ideas and experiences, and of inaugurating a definite, positive, and scientifically based future policy.

The findings of that conference, which constitute a part of a first step in actualizing this "new deal" which is promised to the farmers of Japan, are worthy of careful note as they indicate not only several major principles but much of the "modus operandi" of the future rural evangelistic enterprise in Japan.²

The question which arises in our minds is precisely the question which has been in the minds of many Americans since the "new deal" promise has been made in her economic reconstruction plan. After all of the investigations and conferences and resolutions and findings of the past few years, is what we have chosen to think of as the "new deal" in evangelism destined

² See Appendix I.

to be in fact a permanent forward movement which, within a reasonable time, will actually bring a strong Christian message within reach of every rural district in Japan? Or, is it to be only one of those flashes of inspiration which flare up brightly but, for want of an adequate fuel supply, soon die down again? Is it to be in reality a "new deal" for the hitherto unreached rural half of Japan, or is it to prove itself to be merely a "new dream" which will be gone when the new day begins? That is the vital question, and therein lies a responsibility the weight of which lies heavily upon those whose concern for the rural millions has initiated this new program. We are warned that if it proves to be merely a dream and a promise it will not be the first dream that has ended in the morning, nor the first promise that has been made and broken.

The National Christian Council, in accordance with special recommendation IX (2)^a has appointed the Rev. Y. Kurihara, a consecrated and enthusiastic rural evangelist as a secretary of rural work. He is not able to contribute his full time to this task but is accomplishing much in furthering general interest, imparting inspiration to rural projects which are already under way, and laying foundations for future activities. He needs the full coöperation of all Christian agencies in Japan and the support of Christian people in other sections.

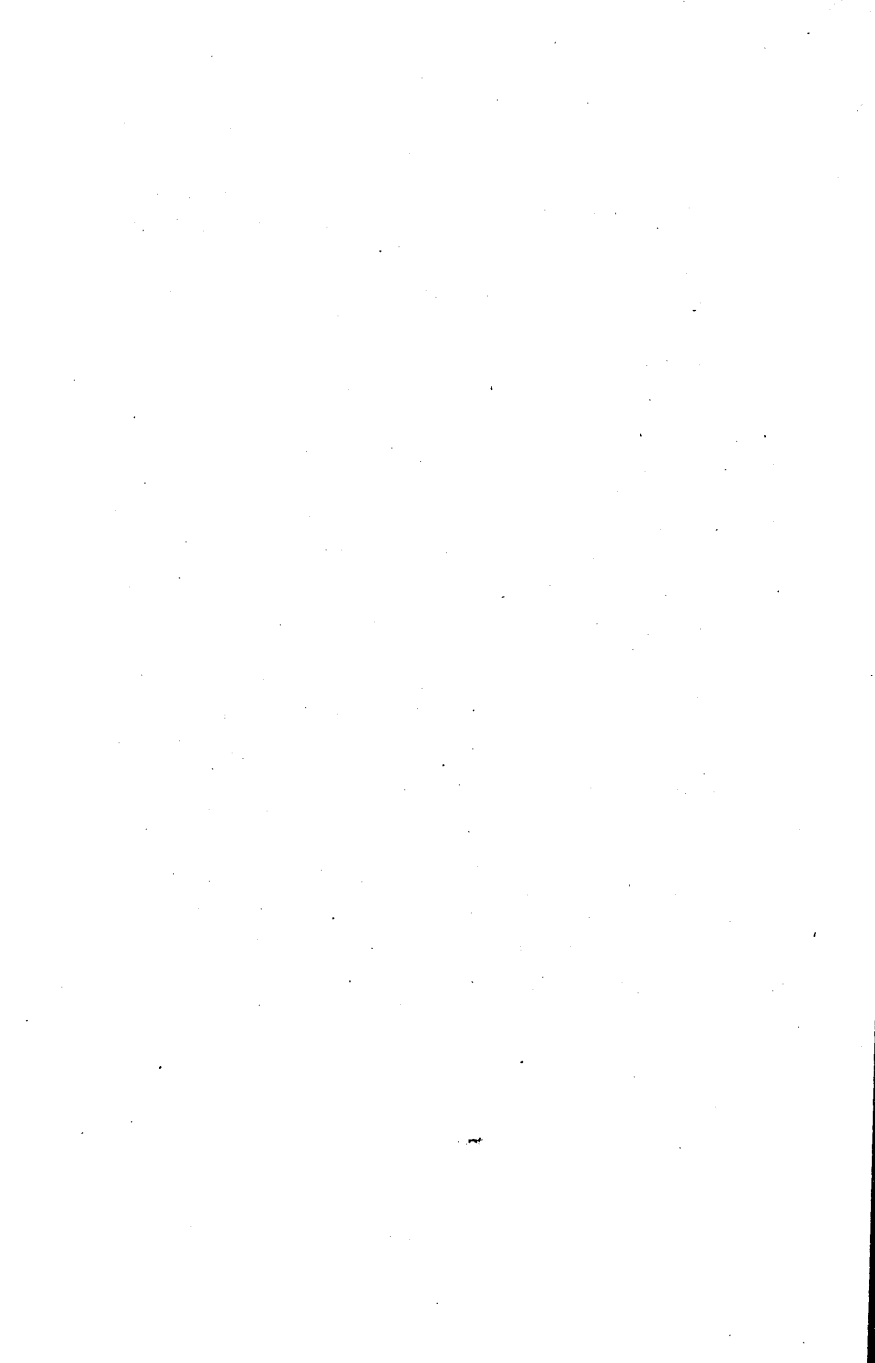
Members of the Christian brotherhood everywhere! Let us assume our responsibility and get our shoulders under the weight of this new program. Casting off all weights "which do so easily beset us," the weights of nationalistic and racial consciousness and bias, let Christian brothers in all parts of the world coöperate

^a Appendix I.

in the one common task of bearing witness to the living and saving Christ in the places where such witness has not been borne.

The rural half of Japan needs the witness, and we would show our entire ignorance of the situation and our lack of concern if we would say "let the Japanese do it." The responsibility lies on the shoulders of the "members of Christ's body" everywhere. This does not mean that we shall diminish our interest in, and concern for, the still unfinished task within the bounds of the cities and larger centers of population. It means that we shall assume in addition the burden of the 12,000 villages with their 35,000,000 of people to whom we have not yet given a share in the opportunity to hear the "good news."

The responsibility of fulfilling this promise lies not alone with the meager Christian population of Japan. It lies on the shoulders of them and us, in other countries, who are one with them in our Christian faith and in our concern for the unevangelized, wherever they may be. The following chapters should present, at once, some of the most basic principles and modes of procedure in the task of evangelizing rural Japan, and a challenge to Christians everywhere to make possible the carrying out of the details of the plan.



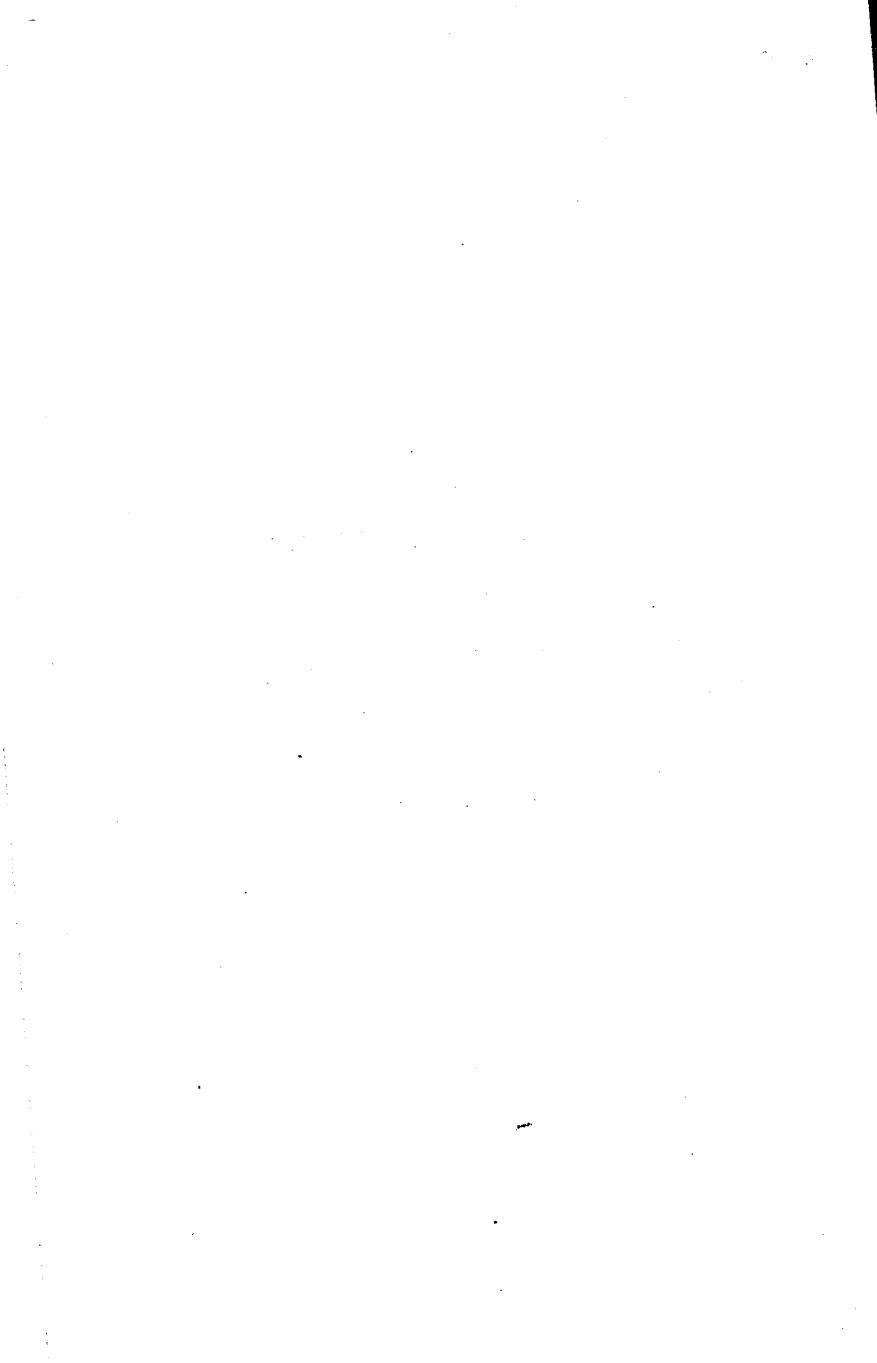
PART II
THE PEASANTS' GOSPEL SCHOOL

Chapter III. The Danish Background

Chapter IV. A Comparative Glimpse

Chapter V. Aims and Objectives

Chapter VI. A Forward Look



CHAPTER III

THE DANISH BACKGROUND

GEOGRAPHICALLY a tiny empire, Denmark has fostered the spread of a few ideas which are not proportionately insignificant. In the realm of adult education she has given to the world the concept which underlies the now renowned Folk School. America and Europe have been experimenting with a view to discovering what phases of the Folk School idea are applicable to their special problems. In Japan a similar kind of experimentation has arisen within the last few years with a peculiarly religious emphasis in the Farmer's Gospel School. Dr. Kagawa and others who have observed the operation and effects of the Folk School in Denmark have been endeavoring, through what has come to be known as the Farmer's Gospel School, to introduce into rural Japan something of the same spirit and to accomplish some of the same objectives as have characterized the Danish institution.

Inasmuch as the purpose of this chapter is nothing more than to suggest a background out of which the Farmer's Gospel School has apparently arisen and to note certain points of comparative value we must resist the temptation to run through that thrilling historical setting and that interesting biographical medium through which the Danish Folk School developed. However it will be of assistance toward an understanding of the spirit and purpose of the institution as it is developing in Japan to glance briefly at some of the

relevant features of the Danish system which has so greatly influenced its origin and growth.

Although adverse political situations in Denmark have contributed much of the immediate motivation in the rise and development of the Folk School, the faith of the founders, and especially of the father of the institution, in the inherent worth and possibilities dormant in the character of the common people, and the conviction that somehow this dormant power must be awakened and utilized were among the most basic factors which underlie its inception. The mythological Denmark of the Vikings had evolved into the Denmark of medieval history. In this situation the farmer had become subservient to the feudal lord who owned all of the land and possessed a power of control over the tillers of the soil which rendered them almost his property. When national failures made evident the necessity of discovering a new source of vitality in the country, men like Bishop Grundtvig conceived the idea that the renowned vigor and noble character of the Denmark of mythology must still lay suppressed somewhere in the hidden recesses of the peasant's consciousness. It was the twofold conviction of the *existence* of that dormant nobility of character in the farming people and of the *necessity of somehow releasing and developing* that fund of spiritual wealth which underlay the evolution of the Folk School.

It was natural, therefore, that the primary aim of the system which evolved should be a cultural one. Furthermore it is not unnatural that this cultural aim should have continued to dominate up to the present in this institution.

In this connection, however, it should be noted that there have arisen two parties of Folk School leaders,

the majority body maintaining that this cultural aim must be insisted on as the only aim of the school and a minority group contending that while this cultural objective must not be neglected it should be supplemented by a due consideration of the practical needs of the farmer. There is a further differentiation between the two groups in that the majority, who style themselves as being "Grundtvigian,"¹ purposely refrain from all religious instruction in the curricula, preferring to impart religious truth entirely by impression and suggestion, while on the other hand a strong minority, belonging to what is termed the "Inner Mission" group, contends vigorously for definite religious teaching in the school program. Between the leaders of these two types of Folk School the difference of opinion with regard to this one point of religious instruction is rather acute, but the observer from without is able to harmonize the two points of view and discover valuable suggestions with possibility of wide application.

Nothing reveals the aims of an educational institution more clearly than does a glance at its curriculum. If we may think of the Danish Folk School in its entirety, disregarding the differentiations between types, as being at once a background out of which the Farmer's Gospel School of Japan has arisen and a source of valuable suggestion in respect to its further development an examination of the curricula of a few of the Folk Schools² should not be without help toward an understanding of the Japanese offspring as it has

¹ So-called from the name of its founder Nikolai Frederik Severin Grundtvig.

² For a more detailed examination of a few typical curricula see Appendix II.

evolved up to the present and a visualization of the course which it should take in the future.

While in actual practice no two of the Folk Schools reveal exactly the same subjects in their curricula a sort of a composite schedule or cross section of the whole system would show something like the following set of courses through which an attainment of the objectives is sought :

Cultural branches: History, Geography, Literature, Danish Language, English, German, Singing, Drawing, Psychology, Ethics, Science.

Practical subjects: Bookkeeping, Shop-work, Sewing, Cooking, Agriculture, Accounting.

Health: Gymnastics, Games, Health, Anatomy, Hygiene.

Religious teaching: Bible History, Bible.

With slight variation among the individual institutions this may be said to fairly well represent the content of the subject-matter through which the Folk School has attempted, with no insignificant degree of success, to lift to a higher level the common people of Denmark.

In addition to contributing a general cultural uplift of the previously suppressed and ignorant rural classes the Danish Folk School has aroused among the people a remarkably prominent spirit of self-respect and self-reliance which has been of inestimable value to the rural people in particular and to the whole country in general. That inferiority complex which was evident in the farmer of feudal days has been converted into a just pride in his position on the part of the farmer of today. If it be objected that the enviable condition of the Danish farmer is due rather to his wide use of the opportunities presented by the Agricultural schools

so numerous and effective throughout the country, it must be remembered that even these institutions were fostered and inspired by the Folk School movement. The Danish farmer feels no necessity to speak in an apologetic manner regarding his place in society. He is glad that he is a farmer because he has made rural life worthy of the high estimate now placed upon it by many even beyond the bounds of his own country.

It will not be sufficient for us to content ourselves by the mere discovery of the fact that such a high rural morale exists as a fruit of the Folk School movement in Denmark. From the point of view of a practical application to the conditions and needs of Rural Japan it will be of value to make inquiry as to some of the phases of the technique by which this desirable result in Denmark was attained.

One of the points which bear an important consideration is that of the age requirement for entrance into the Folk School. In the sixty institutions throughout the country there is no exception to the rule that an applicant must have reached the age of eighteen before enrollment. This was the lower age-limit standard set by Bishop Grundtvig and proved by experience to be most acceptable from the standpoint of attainment of the chief aims of the school. One notable exception to this opinion was that of Christen Kold, one of the main promoters of the Folk School idea, who in the beginnings of his efforts strongly defended his theory that fifteen was the most suitable age at which to begin the prosecution of the cultural aim of the school. However, after several years of trial and error experimentation he arrived at a complete agreement with the Grundtvigian tenet that eighteen years of age is the proper time at which to begin. Accordingly all of the

Folk Schools now follow in adherence to this principle, and so we find that in the main the students of the Danish Folk School range somewhere between eighteen and twenty-five years of age. They have reached an age at which the reality of the problems confronted is seriously felt and group coöperation in seeking the solution of such problems is possible.

In regard to the method by which this institution has sought to make its impression upon the students and impart to them its message there is to be noted an almost universal application of what, since the days of Grundtvig, has been known as the "living word" method of instruction. It concerns chiefly the personality of the teacher. Very little is used in the way of textbooks or other printed material but the teacher is expected to be so alive to his subject and so vivid in his presentation of it that the students will sit enraptured before him and absorb the contents reacting emotionally as well as intellectually to the matters presented. This has proved to be of such evident value that it is stressed almost universally among the Folk Schools of Denmark, the Grundtvigian term "living word" being used to convey the concept. "Grundtvig's doctrine of the 'living word' embodies the claim that the spoken word is the living vehicle for the expression of spiritual life, and that it is the only means by which that life can be transmitted from one soul to another"³ may not be concurred in as an inclusive claim for the art of instruction but it contains a valuable element of truth which should not be overlooked.

It has been largely under the inspiration of this type of training that the rural youth and young adulthood of Denmark have achieved their present enviable

³ Education For Life, Noelle Davies, p. 56.

status. The rural consciousness, culture and efficiency for which Denmark is now so well known has grown out of the Folk School movement which was on a scale of ascendancy from the year of its inception in 1844 until 1923 when 8,365 of the young adult population of the country were registered in its courses. The decrease in attendance revealed in the 1929 records⁴ probably indicates an effect of the economic depression rather than a waning of interest in the institution, although there are those who wonder whether the latter might not be an element in the development. If this element does enter into the decrease (to 6,500 in 1929) it must be remembered that the reasons for the initiation of the institution have lost their appeal due to the wide attainment of the aims sought. Perhaps the youth of the present generation has grown up amid conditions which do not bespeak so strongly the need of such a school.

One more observation is significant in our brief glance at this institution as a background for the rural Christian movement in Japan. That is the happy relation which has always been evident between the students and the teachers in the Folk School. Especially in the smaller groups where only forty or fifty students are in attendance but also even in the larger schools where one hundred or more are assembled so close a relation between student and teacher is maintained that the family-group spirit is distinctly observed by the visitor from without. Even in the classroom but more particularly in the dining-hall where invariably the teachers are to be seen interspersed among the students around the festive board is this informal family-spirit

⁴ "Denmark 1931," Royal Danish Ministry for Foreign Affairs, p. 48.

in evidence. The joviality and pleasant comradeship which cause the noon hour to pass all too quickly contribute much to the cementing of the ties which bind the students to their teachers and render lasting the impressions and lessons of the Folk School days.

The scope of this treatise does not permit a fuller description of this institution which has made such an impression on the founders and promoters of the Farmer's Gospel School in Japan. The similarity of the Japanese rural situation to the conditions prevailing in Denmark in the middle of the last century and the efficient way in which the Folk School movement has contributed to the solution of the Danish rural problems have influenced many of those whose interest is in the Christianization of rural Japan. That the Farmer's Gospel School of Japan is patterned, with important variations, after the Danish institution is recognized by those who are in touch with the situation.

To what extent the "daughter" will imitate the "mother" or will develop along lines somewhat different from those of the Danish ancestor only the future will reveal. And yet even the present shows striking points of variation as well as of resemblance.

CHAPTER IV

A COMPARATIVE GLIMPSE

THE Folk School idea which has been briefly described in the previous chapter has spread abroad until in all of the Scandinavian countries, in England and in America, adaptations can be found which bear a fair degree of similarity to the Danish mother-institution. This is true also of Japan where the Farmer's Gospel School, although revealing distinct variations from the Danish Folk School, shows itself to be at one with it in spirit and purpose as well as in many features of method and technique.

In Japan the Farmer's Gospel School has not more than entered upon its beginnings. New in both age and experience it may be properly termed an experiment in Christian Rural Reconstruction. Out of various experiences on the part of a limited number of Japanese¹ and missionaries has grown this institution which, still in the initial stage of its development, is feeling its way toward a helpful and wholesome maturity.

As previously intimated it has striking points of variance from the Danish mother-institution which has inspired its origin. Among these features is the briefness of its term. As compared with the five-months duration of the winter term for men and the three months of the summer term for women in the Folk School the Farmer's Gospel School of Japan has not, up to the present, lasted longer than one month

¹ Dr. Toyohiko Kagawa has been one of the chief pioneers and promoters of the enterprise.

in a few cases, or eight or ten days or two weeks in most cases.² The reason for this extremely short term idea lies not in the belief that the most can be accomplished in so brief a time but in the difficulty of getting assembled for a longer period the kind of a group which it aims to serve. As the name signifies (Nomin Fukuin Gakko) it is a Gospel school for rural people, chief among which are the farmers. Now, even a superficial knowledge of rural conditions in Japan indicates that the farmer can not leave his occupation to attend such a school for more than a week or two, or a month in some cases. The school is, in fact, an effort to capture the farmer during a short leisure period and impart to him, during that brief period, an inspiration and a vision which will be permanent in his consciousness.

Yet another consideration renders the shortness of the session imperative. The school aims to reach even the most impoverished of the poverty-stricken farming people who shoulder, on the average, a debt of approximately 750 yen. This is a burden escape from under which the average farmer in Japan sees no note of hope. When it is remembered that under these conditions the farmer must try to earn as much as possible, by side-lines, during even the so-called leisure periods it is difficult to expect any of them to go, for even the very short period of eight or ten days, to attend a Gospel School.

As, in most cases, students are not required to bring more than their food by way of contribution, the expense of the course could not be considered as a reason for its briefness, for it would cost the student no more

² There is one notable exception where a three months course has been repeatedly held, this, however, only in the evening.

to eat at the school than at home. However, contributions are sometimes requested toward paying the expenses of lecturers who have come from a distance to assist in the program. In such cases expense might be looked upon as a deterrence from attendance but would not stand as a reason for the briefness of the session. As intimated above, this reason lies in the lack of a longer time available to those whom the school aims to reach.

As another point of dissimilarity to the Danish Folk School, the financing of the Peasant Gospel School might be mentioned. This has already been referred to in the above paragraph. There is, of course, no government aid as in the case of the Danish institution. Furthermore, only a slight fee is charged. Each student brings with him his bag of rice (about 22 g.), a specified quantity of bean-paste, and suitable vegetables to round out the diet. In some cases there are charges, of ten or fifteen sen per day, to cover expenses of tea, cakes and other practical needs. Also local students, who do not come as boarders bringing their own food, are required to pay fifteen sen for each meal which they take with the others at the school. Then, of course, there are always the free contributions, through which any who feel able can contribute toward the overhead expenses.

In view of the shortness of the sessions and the amount of contributed instruction these overhead expenses are not usually high. Where it is not necessary to rent a house, such overhead expenses as printing, electricity, and heat should not require more than 20 yen for a two-week session.⁸ The amount necessarily

⁸ A. R. Stone, in *Principles and Practice of Farmer's Gospel Schools*.

expected from contributions varies greatly according to the distance from which teachers come, for their expenses are usually paid. In addition, if income permits, a small honorarium is usually given to the teachers, especially those who come from outside the community.

The Farmer's Gospel School thus reveals its points of variance from, and similarity to, the Danish forerunner as it grows into a state of maturity. Considered numerically the institution has shown a good development. In 1931, the year of the birth of the new rural program, only 29 places reported the holding of Gospel School sessions but by the end of 1932 sessions were reported in 70 places. Although definite statistics of attendance are difficult to obtain it was estimated that by the end of 1932 not less than 2,000 young farmers had attended the schools. So that it would not be unreasonable to claim that in spite of its youth this institution has already exerted no small influence in the program of rural reconstruction and evangelism.

This leads us to ask, "What, after all, is the purpose of the Farmer's Gospel School"?

CHAPTER V

AIMS AND OBJECTIVES

CONSIDERED from the standpoint of purpose and aim, the Peasant's Gospel School of Japan has a relatively strong evangelistic intent. Whereas, in the case of the Danish forerunner and inspirer, a general cultural training, which it is hoped will benefit both individual and society, is the major design, the Peasant's Gospel School of Japan is definitely designed to convey to rural people, and more especially to prospective leaders, something of the Christian spirit and knowledge. It is predominantly evangelistic in purpose. Its plans include betterment of health, sanitation, economic status, and other worthy objectives, but it looks to definite Christian experience as the one and only permanent basis for any such social improvements. It is an experimental attempt, sponsored by men whose vision is the evangelization of the rural areas, to break through the economic and social barriers and implant Christian teachings, principles and attitudes in the conservative rural consciousness of Japan. However, it should be observed that the Peasant's Gospel School is cognizant of the fact that Christianity is not only a philosophy but a way of life, and therefore embodies in its program certain social expressions of its teachings.

A glimpse at a few typical curricula of sessions already held in various locations throughout Japan should substantiate the above claim.

1. As an example of an extremely brief session may

be mentioned the first attempt of the Harima Mission in this field in 1931. This Mission is a still immature development of the "Rural Community Parish" and "Christian Rural Reconstruction" ideas so strongly emphasized in the reports of Dr. Kenyon L. Butterfield, following his rural studies in the Far East. The Japan Mission of the Presbyterian Church in the U. S. A. is not boasting when it draws attention to the fact that this experiment in rural evangelism was founded in 1928, three years before Dr. Butterfield's valuable work was done, and embodies, at least potentially and in many respects actually, the main points emphasized in the Larger Parish conception more recently stressed both in America and in Asia. Its first experiment with the Peasant's Gospel School was a one-week course extending from the third to the ninth of April, 1931. The Director of the School was the Rev. Junji Horii, pastor of the Hojo Church of Christ in Japan, the church-center of the parish. Among the teachers who assisted him in his school program were the following:

- *1. Hachiro Yuasa (Professor Kyoto, Imperial University).
2. Shoji Hashimoto (Professor Kyoto, Imperial University).
3. Hidekichi Ohashi, B. Agric.
4. Rev. Hideo Sano, B.A.
5. Motojiro Sugiyama (Chairman, Central Com. Japan Farmers' Union).
6. Genjiro Yoshida (Supervisor of Shikanjima Settlement).
- 7-8. Sotohiko Masuzaki.
9. Fumi Teshirogi, B.A.
10. Rev. Junji Horii.

* Numerals corresponding to the subject numbers below.

The curriculum, though not as comprehensive as some older and more experienced attempts, indicates something of the aim of the Peasant's Gospel School.

1. Biology.
2. Green vegetable cultivation.
3. Fruit growing.
4. Study of soil.
5. Study of fertilizers.
6. Farm economics.
7. Church History.
8. Social Ethics.
9. Rural Industry and Farmer's Subsidiary Business.
10. Rural Conditions in Denmark and Danish Gymnastics.
11. Outline of Christianity.

In this case there was interference on the part of local authorities, to whom it was an entirely new idea and who misunderstood the aim and purpose of the school. However, in spite of such hindrance sixteen students attended the course and it is believed were greatly benefited and inspired by it. The fact that two members were later baptized into the church only partially indicates the effect of the school upon the students.

To finance this brief experiment each student was given the choice of bringing 15 sho¹ of rice or paying Y2.50² for the week's lodging. In addition a fee of 50 sen or 3 sho of rice was charged. As the total expense of the undertaking amounted to 70 yen a small amount had to be met by voluntary contributions, some of which came from local individuals and a small amount from the mission under the sponsorship of which the Harima Mission is being developed.

¹ 1 sho=about .05119 of 1 American bushel.

² About \$1.25 in normal exchange.

2. *Shibukawa Folk School.*

Beginning ten years ago, in 1923, the Rev. Y. Kurihara began his first attempt in this line, and commencing in January conducted a three-months' night course for rural adults. Since that beginning the school has continued each year, having imparted instruction and inspiration to a total of 175 students up to 1931 when the report at hand was published.³ Among this group of students one has attended eight years' sessions, and three have attended five years. A record of 33 baptisms from among this group indicates that the following curriculum, which appears in the report, does not include all that was taught for it will be observed that Bible and Religion are not included in the reported schedule. In this curriculum record we shall include, also, the names of the lecturers who assisted Mr. Kurihara in the 1931 program.

History of World Civilization. Rural Sociology.—Y. Kurihara.

Study of Denmark. Lives of Great Men.—Y. Kurihara.

Reconstruction of Rural Society.—T. Kanow.

Introduction to Study of Plant Diseases.—M. Kuroda.

History of the World.—G. Minekishi.

Danish Gymnastics.—K. Kawashima.

Music.—M. Kurihara.

Outline of Geology.—J. Otaka.

Problems of Womanhood.—S. Shu.

Varied Farming.—K. Shimizu.

Policy of Shakai-Minsei-to (Conservative Labor Party).—S. Kuwashima.

History of Commerce.—S. Kuwahara.

History of Agriculture.—K. Nagai.

³ The Principles and Practices of the Farmer's Gospel School (1931), Dept. of Rural Evangelism of the Kingdom of God Movement, p. 56.

It would be expected that some social effects could be traced in the history of a course which included the above subjects. While it is still too early to look for much in the form of practical social application of the teachings, it is already reported that four industrial coöperatives and four consumers' coöperatives have been founded by students who have attended these courses at Shibukawa.

In financing these sessions Mr. Kurihara, for the first eight years, stipulated a straight fee of one yen per month, in addition to rice and bedding which all students were required to bring. However, in 1931, the one yen fee requirement was modified to meet the abilities of certain students by allowing the substitution of fifty sen and wood or charcoal instead of the straight one yen fee.

3. *Japan Farmer's Gospel School (Nippon Nomin Fukuin Gakko).*

In February, 1927, under the sponsorship of the Rev. Toyohiko Kagawa and M. Sugiyama, the Japan Farmer's Gospel School had its beginning with a one-month course at Kawaragi-mura, Hyogo Prefecture. Since this initiation it has continued with a similar session each year. Examination of its curriculum shows a considerable variation from the one listed above.

The regular curriculum courses were taught by Toyohiko Kagawa, Motojiro Sugiyama, Genjiro Yoshida, Kogi Kaneda and Chozo Yukimasa and were as follows:

1. Life of Christ.
2. Outline of Church History.
3. Introduction to the Bible.
4. Outline of Religion.

5. Rural Sociology.
6. Outline of the Science of Agriculture.
7. Natural Science.
8. Rural Economics.
9. Study of Fertilizers.
10. Farm Administration.
11. History of Socialism.

In addition to this substantial list of required subjects, there was offered the following list of lecturers, attendance at which was elective. The names of the speakers are indicated with their subjects:

Biological Evolution.—Prof. Taku Komai (Kyoto Imperial University).

Insect Pests.—Prof. Hachiro Yuasa (Kyoto Imperial University).

Political Problems.—Jotaro Kawakami.

Woman Laborers and the Country.—Kimotura Murashima (Osaka Mainichi Paper).

Consumers' Coöperatives.—Kunimatsu Ando.

Rice.—Tokuzo Sawada, B. Agric.

Rural Leadership.—Chozo Yukimasa.

Social Work.—Shokichi Tomida.

Child Welfare.—Yasuji Nishizaka.

Rural Recreation.—Sherwood Moran.

Astronomy.—H. W. Meyers.

Farming and the Law.—Kenichi Yoshido.

Rural Industry.—Sotohiko Masuzaki.

Rural Sunday School.—Rev. Kiko Yobe.

Science of Agriculture.—Hideo Sano.

Music.—Shiro Kuroda.

4. *Nagano Girl's Gospel School.*

The interested reader will find several other schedules worthy of observation in Appendix III of this treatise but space does not permit their presentation here. However, notice should be taken of an innovation in Nagano Prefecture where, for the first time, a Gospel School was opened for farmers' daughters.

This may be noted as an important step in the development of the Farmer's Gospel School.

As is the case with all of the schools, each student furnished her own bedding and had the choice of supplying rice (2½ sho) and "miso" (bean-paste) or paying the equivalent in cash. Farmers' daughters upward from sixteen years of age were admitted. As reactions to this experiment it is noted that, (1) girls among whom there had existed the usual tendency to dislike farm work and life returned to their villages with a determination to serve the "inaka" (country); (2) through the kindergarten courses a new conception of the necessity of infant care was gained; (3) a new understanding of Christianity was gained and some, later, were baptized; and, (4) the girls are working in their own villages with a realization of their own mission which they received from the school.

Attention has already been called to the strong evangelistic objective of the Peasant's Gospel School as compared with the Danish Folk School. Lest the latter be too adversely criticized for this deficiency, let it be remembered that it is designed for the cultural uplift of a people who already have the background of a long Christian history. The Peasant's Gospel School, on the other hand, being designed as a method of approach to a large group of people few of whom have any knowledge of Christianity, having as its main intent the impartation of the fundamentals of the socio-religious message of Jesus to the still unevangelized rural portion of Japan's population, must not assume, as did the founders of the Danish institution, that there already exists a Christian background but must build the foundation on which all social helps are to be developed. Considered from this point of

view the founders of the Peasant's Gospel School in Japan are to be commended for their sagacity in stressing biblical and religious instruction in their curricula.

In this connection one point requires emphasis. To the casual observer it might appear that the social and economic phases of the whole program of the Peasant's Gospel School movement are appended as bait to draw an economically and socially depressed people into the Christian Church. This, however, is not the case. Among the promoters of the scheme it is generally recognized that there is little hope of the theoretical and doctrinal phases of the Christian message being acceptable to the rural people of Japan apart from the practical application of its social implications. It is felt that if progress in the cities and larger centers of population has been extremely slow, so that in a total of approximately 65,000,000 people not more than 254,000 have definitely allied themselves with the church, one of the strongest reasons may be found in the lack of stress on the social implications of the gospel. Hence, at the outset of this new program of evangelizing the rural 50% of Japan's people, there is a determination to see that evangelism includes all of the Christian message, not because thereby a larger number will receive the gospel but because without these practical applications the gospel is not complete.

The above listed curricula of a few of the Gospel Schools already conducted should portray fairly accurately the objectives of the whole movement. On the basis of a few isolated experiences, in which the merits of the institution have proved themselves, no small number of evangelistic agencies in Japan have given official approval to the Peasant's Gospel School as a method of reaching the rural areas. Of these agencies

none has given so clear a statement as has the Department of Rural Evangelism of the Kingdom of God Movement. In its booklet entitled "The Principles and Practice of the Farmer's Gospel School," published in 1931, Mr. Motojiru Sugiyama says, "There may be several methods of evangelizing the country. One of the most effective methods is the Farmer's Gospel School. . . . The first characteristic of the F. G. S. is to let the rural youth live in an atmosphere of Christianity. Worship, prayer, singing of hymns, and fellowship of the believers all produce such an atmosphere that while they live for a few days in it the students gain, naturally, the experience of religious life."⁴

In this respect a valuable lesson can be learned from the Danish Folk High School where strong emphasis has been laid, from the first, on the influence upon students of the common life with the teachers.⁵

He further points out the following two important convictions: (1) that this religious instruction and inspiration is laying the foundation for the solution of all of the rural reconstruction problems, and (2) that the Farmer's Gospel School must be sponsored by the church, and must be church-centric in all of its activities. If, on the one hand, the nature of the School were not such as to contribute toward an adequate solution of the economic and moral problems of the country there would be little incentive, on the part of the farmers, to support it. If, on the other hand, it were not church-centric there would be little hope of it ever creating that morale and that spiritual foundation essential to a permanent and adequate reconstruction.

⁴ Principles and Practice, p. 2.

⁵ See references in chapter III.

CHAPTER VI

A FORWARD LOOK

ON THE basis of the experiences of the past and the principles generally recommended by the evangelistic agencies, which have taken an interest in the development of the institution, what ought to be the character of the Farmer's Gospel School of tomorrow?

1. It should be, first of all and above all, a concise and *basic revelation of the spirit and teachings of Jesus* to the rural people. This can be accomplished if a sufficient number of hours of Biblical and other definitely Christian subjects are included in the schedule, providing, of course, that they are properly taught by suitable teachers. This statement involves three important conditions upon which largely depends the success of the Farmer's Gospel School in actualizing this first objective.

This institution, looking forward to a permanent useful future, must have the sagacity to avoid the tendency to serve only as an economic bait to attract rural people to Christianity. There is no time as suitable for laying foundations as when foundations are being laid. To erect an edifice and, when its weakness is revealed, to underpin it with supports is a method of construction practiced by none but the builders of spiritual edifices. It should not be practiced by them. It may be said with appreciation of their policies, that the founders of the Farmer's Gospel School have planned well, and are planning well, in the building of curricula thus

far. In many of the schedules examined there is a strong emphasis on such studies as the Life of Christ, Outline of Christianity, Church History, Religion, and various biblical studies. The danger will be that, with so many valuable and helpful topics of discussion to be treated in so limited a space of time, there will be an inclination to allow these definitely religious and biblical subjects to be crowded out of the program. Those who, in the future, will build on the foundations already laid will have to keep in mind that the expansion of the enterprise involves expansion of the foundation. And it will have to be kept in mind that no foundation will stand which has not, in its substance, a rich mixture of this real, Christian, spiritual element which is contained in the above-mentioned biblical and other religious studies.

It must be acknowledged that even such a well-founded curriculum can not make its expected impression on rural people without a proper channel of communication. The teacher must be one possessed of a basic knowledge of rural life and problems and with a deep sympathy for the farmer and other rural dwellers. He must have, beneath this, a strong, sweet, and experimental Christian character. His Christianity must be so much a part of his experience that he can transmit it to his students in a real living way. Herein lies the power of the "living word" concept of the founders and promoters of the Danish Folk High School. The teacher of the Farmer's Gospel School will need to be so full of his subject that his word shall indeed be a "living word" and so will take deep root in the hearts and minds of his hearers. It will need to be remembered that no subject of instruction will be powerful enough to realize the goal of this ob-

jective unless it is transmitted by the "living word," and, further, that such a "living word" can not proceed from the mouth of a teacher who has not a living experience of the message which the curriculum proposes to convey.

A recent writer no doubt has the above principle in mind when he says that "where the Gospel Schools have produced fruitful results there has been a man of striking personality directing the work. A man with faith in God and faith in the farm life as a noble mission in service for God and for fellowmen. A man who is able to inspire young farmers with self-confidence and self-respect and faith and zeal. With such a man a Gospel School is a success."¹ This is an admirable summing up of what the director of the Farmer's Gospel School of tomorrow must be if this first and most important objective is to be realized. And may it be here emphasized that this director, in choosing his staff of assistant instructors will naturally strive, in so far as possible, to secure only instructors of the same prophetic temperament. At the same time he will be cognizant of the fact that even such teachers will be able to impart the "living word" only on the appropriate curriculum basis.

2. The Farmer's Gospel School of tomorrow will make its *appeal especially to young people, of both sexes*, preferably between the ages of nineteen and twenty-six, with a fair amount of flexibility at both sides of the age-boundary.

As in Denmark, it will be found necessary to conduct separate sessions for men and women, although perhaps for a slightly different set of reasons. In the

¹ Gurney Binford in *The Japan Christian Year Book*, 1933, pp. 91-92.

experience gained thus far, there has not been much advance toward promotion of the ideal of giving to the women of Japan the same opportunity as has been urged for men. However, the Nagano Girls' School, the program of which is recorded in Appendix III, is suggestive of what may be expected of the Farmer's Gospel School of the future.

It is not surprising that the young womanhood of Japan is continuously migrating city-ward and factory-ward in search of more congenial occupations and living conditions. But give to them a vision of what rural life ought to be, and can be made to be, and there will be a different story to relate. Incidentally, also, it will have an effect upon the "cafe" and brothel situations which are enhanced by the presence of a host of country lasses who have forsaken the uninteresting and boresome life of the farm and have gone to the city in search of employment and "life."

The Farmer's Gospel School of tomorrow will include in its program sessions for women, who will return to their villages and give their lives to the task of making the villages attractive places for young people to stay and build for the future. These young women, with the intellectual, spiritual and inspirational dynamic received at the school, will add their effort to that of the similarly trained and inspired men in the task of making rural life such that none will want to abandon it in favor of town and city life.

The period between the ages of 19 and 26 has been mentioned as the strategic time for such training. As Christian Kold, in Denmark, although firm in his early conviction that 15 was the proper age at which to begin the character-building program of the Folk School, learned through experience the appropriateness of

Bishop Grundtvig's 18 year lower-limit rule, and so adopted this himself, thus establishing the present-day age rule, so the still immature experience of the Farmer's Gospel School is teaching us the correctness of the Danish requirement. One of the chief promoters of the Farmer's Gospel School says, in this regard, "choose the youth of 19 to 25 years of age. This is the critical age in human life. It is also the age at which country youth leave home and the country."² This is undoubtedly good advice and there are good psychological and pedagogical reasons for it. However, the Director or planner of the F. G. S. will do well to bear in mind that a rule of this character must be kept elastic, since great injustice might be done in some cases, both beneath and above this limit. It should be, therefore, considered more as a guide or a suggestion than as a rule.

3. The future should find in the Farmer's Gospel School a powerful aid in the solution of the difficult problem of *rural Christian leadership*.

With approximately forty million rural people, aggregated in twelve thousand villages, in not more than 5% of which is there any Christian propaganda, and with the tremendous unfinished task of presenting the Christian message to the still unreached throngs of people in the larger centers of population, it is not even to be hoped that in the near future any large number of these 12,000 villages can be reached by professional evangelists. It is, therefore, the part of wisdom to look to the laymen, as some have the vision to be doing today, for assistance and local leadership. As experience up to the present time has so well indicated, these Gospel Schools do produce Christian lead-

² H. Hirabayashi in "Principles and Practice," p. 6.

ers of no small influence from among those who come to their sessions and are inspired by the message.

A report of one school, of only a short duration, states that although "this school was only ten days in session the students grasped clearly the spirit of Jesus. They realized also the path they should choose as farmers, each being given a vision to save his village."³

A man who came a long distance from a remote mountain village wrote, "I was greatly impressed by the spirit of love and high ideals which I found. I am resolved to put into practice what I have seen and heard. I want to go again and learn more. It is better than anything I ever thought."⁴ At a general discussion and testimony meeting held in one of the schools, among others who expressed their impressions, one man arose and, in a voice trembling with emotion, said, "I have been brought up a Buddhist and my people are Buddhists, in fact all the village. It will be the hardest thing I have ever faced to go back and tell them that I have decided to become a Christian. I see that life according to God's plan as revealed in Christ is the only life worth while, and I have decided to live that life. I will read my Bible and pray for God's help. I will work to make my village a better place to live in."⁵

These few illustrations, selected from among many, reveal something of the effect that the Gospel School has been having, and must increasingly exert in the future, in sending its students back to their native villages to be lay-leaders in the establishing of the King-

³ Principles and Practices, p. 47.

⁴ D. Norman in The Japan Christian Year Book, 1930, p. 115.

⁵ D. Norman in The Japan Christian Quarterly, April, 1929, p. 149.

dom of God in those otherwise unreached places. If the Gospel Schools of tomorrow do not hold high this objective, and realize its accomplishment, there will be little excuse for its continuance. With this objective emphasized and actualized, its power and usefulness are inestimable.

4. The Farmer's Gospel School should aim to impart to Japan just such a *rural morale* as is plainly evident in Denmark and which was molded largely by the influence of the Folk High School. In no place within the knowledge of the writer is there to be observed a rural consciousness comparable with that seen in Denmark. Men are proud of their position as tillers of the soil and there is good reason for such a natural pride, since they have made agriculture, and all the agricultural vocations, matters worthy of the best endeavor and consideration of which well trained men are capable. They have put agriculture on a level below no department of human interest and effort. This is what the Farmer's Gospel School must do for farmers and their sphere in Japan. This objective should be secondary only logically, not temporally, to the first aim mentioned above.

This aim will be realized in part by the promotion of some of the means by which the farmers of Denmark came to their own. These means will have to be somewhat modified to meet conditions in Japan. Japan is too adept in the art of selecting, to need advice in regard to wholesale importation of ideas and methods. The builders of the Gospel School will select from the experiences of Denmark those elements suitable to conditions in Japan and they will add to these certain other essential features not found there. They will grasp at good principles as principles, not as Dan-

ish or American or Indian. They will not think it unchristian to endeavor to lift the rural people socially and economically, but, on the other hand, they will not be so mistaken in their aims as to suppose that any other foundation for such uplifting program "can be laid than that which has been laid." And so they will never allow the superstructure to be built anywhere but on that foundation. On the other hand, they will not make the mistake of supposing that this same foundation has no definite relation to the social and economic structure, which should be harmonious expressions of the material of which the foundation is composed.

The Farmer's Gospel School, therefore, in addition to the above-mentioned aims of biblical and other technically religious instruction will not fail to impart to the inhabitants of rural Japan, through the lay-leaders whom it sends out, the principles upon which farming can be transformed and the whole rural structure rebuilt.

It will teach them the fundamentals of successful coöperation⁶ as the "sine qua non" of rural reconstruction. In attempting to do so it will not make the mistake of imagining that to teach the farmers the technique of coöperative guilds, as they have operated abroad, will eventuate in successful rural life. It will be thoroughly cognizant of the fact that before any good can be expected from a knowledge of coöperative technique, the *coöperative spirit* must first be inculcated in the rural mind. It will not be an easy task to break down the present individualism which renders each one anxious only for his own profit, and each hamlet and each village concerned only with its own welfare, and even inimical to the progress of its neigh-

⁶ See Chapter XII.

bor group. But this psychology will have to be broken down and displaced by the spirit of coöperation which the Farmer's Gospel School will seek to cultivate and develop. In proportion as the spirit of Christian brotherhood is grasped, along with other directly Christian ideals, this coöperative spirit should be transmitted without too much difficulty.

But this ideal must not be taught merely as an abstract concept. As is the case with all of the ideals which the institution aims to impart, it will seek to embody this concept of Christian coöperation in rural society. It will seek, through its instructed lay-leaders, to promote the organization and proper administration of the various branches of coöperative guilds. Given once the above-mentioned Christian spirit of coöperation as a basis, the organization program should not be difficult, inasmuch as the "Coöperative Law," passed in 1899 and operative since 1900, gives good legal standing to such effort. With this legal backing, together with a consciousness of what a valuable contribution coöperative dealings might make to rural life, on the basis of a truly Christian coöperative spirit there should be no great difficulty in developing the coöperative guild system to a point where it would be of immense value in the rural reconstruction program. This program should be sponsored by the lay-leaders who have received a Christian-service-vision during the days at the Farmer's Gospel School.

There are other spheres in which the Gospel School will be able to render, through-its inspired lay-leaders, a great service in the rebuilding of the economic structure of rural Japan. Chief among these, mention should be made of the sphere of "*subsidiaries.*" Some years may elapse before much tangible value can be

realized from the promotion of the coöperative ideal. In the meantime every farmer must seek to better his economic condition through the aid of side-lines, technically referred to as subsidiary lines of business. The Gospel School of the future will increasingly render Christian service to the communities represented in its student body by teaching certain of these subsidiary lines of business which would be not only of economic value but of great moral value as employers of many hours and days of time which, without such usage, deteriorates into various immoral and wasteful practices.

S. Masuzaki⁷ classifies the most important and practical of these subsidiary lines as follows:

A. Individual lines of secondary business which are not farming.

1. Those related to farming.

(a) Productions, the materials of which are farm products.

(1) Industrial — straw work, rush work, etc.

(2) Agricultural chemistry—vegetable oil, butter, fruit canning, soy bean sauce, bean-paste.

(b) Business which utilizes earth or space. Raising fresh-water fish, or frogs (for food).

2. Those not related to farming.

(a) Industrial.

(1) Industries, materials for which can easily be provided, i. e., woodenware, bark-ware, wax, paper.

(2) Home industries, materials for which are not provided locally, i. e., knitting, embroidery, weaving.

⁷ Principles and Practices, p. 14ff.

(b) Forestry.

- (1) Various plants.
- (2) Charcoal, vinegar, mushrooms, oil, etc.
- (3) Fruits, nuts, medical herbs.
- (4) Hunting.

(c) Aquatic products.

B. Lines which are really branches of farming, adopted as subsidiaries.

(a) Farming.

- (1) Gardening, fruit, green vegetables, flower seeds, saplings.
- (2) Cultivation of special trees such as are usable for material for paper, oil, medicine, etc.

(b) Live stock, cattle, bees, silk-worms, etc.

To this impressive list of side-lines others could be added, such as poultry, rabbits, goats, and some kinds of berries and grapes, which may be already intentionally included under the caption of fruit (B. (a) (1)) above.

While it will not be the business of the Farmer's Gospel School to go into all of these lines of business itself it can do much, through its students, to promote whatever of these or other subsidiaries are suitable for the districts concerned and can make good suggestions regarding such important points as where and how to secure materials to the best advantage; where and how to market; and the technique of producing the best quality of goods, etc. The director of the Gospel School will need to be a man with so full a comprehension of the social implications of the religion of Jesus that he will consider such assistance to the farmers as a true expression of his faith, and will not neglect the opportunity to impart such information

to the young people who came, in a sense as representatives of their village, to attend the sessions.

The Farmer's Gospel School of the future will not neglect to transmit whatever of sanitary and other health instructions are considered valuable aids to the betterment of rural life. It will be remembered that "Jesus came not to be ministered unto but to minister," and that He sent His followers out to heal the sick and cleanse the lepers. Remembering this, it will not suppose that Jesus would have said, "wait until they become ill before you commence ministering," but that if He had had the means at hand, which have been revealed through the centuries since He sent out His first assistants, He would have said, "Teach them the laws of hygienics and the secrets of preventing sickness."

This is not the place to prove that, due to the many superstitions still held and to the lack of knowledge of the laws of hygiene, such education is much needed. We assume what no one can deny, and claim what ought to seem but a commonplace, that the promoters of the religion of Jesus will be at default if they attempt to give, in the new rural program in Japan, less than the full gospel, of which good health must be admitted as a part. With this in mind the Farmer's Gospel School will not fail to pass on, to the villages represented by its students, whatever it can of this part of the gospel message.

Above all of these things, which, after all, due to the shortness of the time and means at its disposal, the Farmer's Gospel School can only begin to do, it will take advantage of every opportunity to make and cultivate contacts between the farmers, and whatever government officials, or other agencies, are in existence for

the purpose of assisting in any of the above lines. If it is true that, scattered throughout Japan, there are 11,362⁸ agricultural technicians, 8,284 of whom hold office for the specific purpose of direct service to the farmers, there should be a wealth of technical assistance available to the farmers of every section of Japan if only the contact could be made when needed. The Farmer's Gospel School, while probably unable to impart much technical information to the farmers, can perform a distinctly Christian service by making such contacts as are mentioned above. It can send its students back to their villages equipped with at least a knowledge of how to find out how to meet many of the pressing agricultural problems.

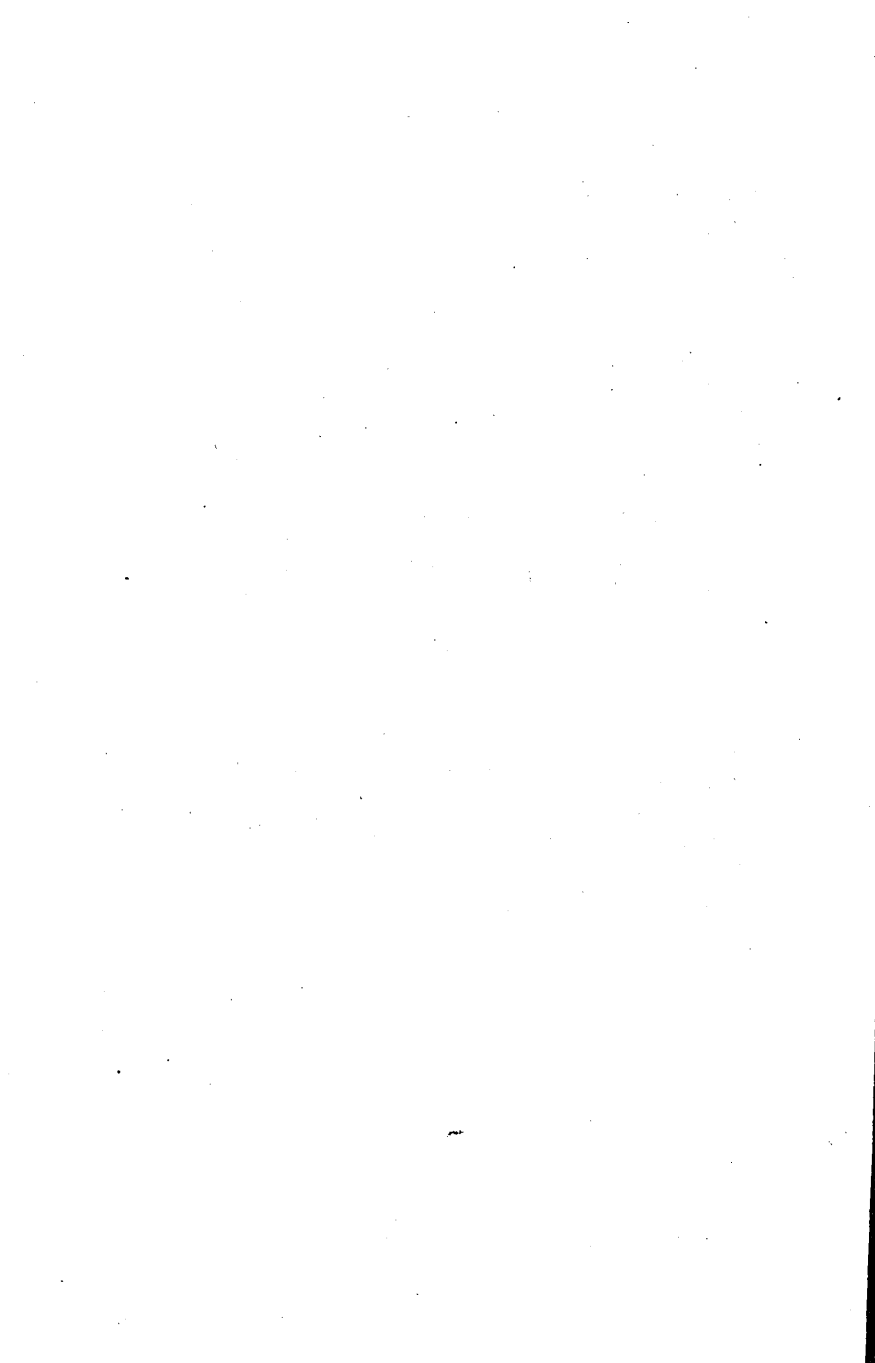
We have noted what the experience of the past, and our convictions of the present, suggest as proper aims and aspirations of the Farmer's Gospel School of the future. In reply to the fear that the objectives are far beyond its ability to attain, especially in view of the briefness of the sessions, the time being thus limited by the small amount of leisure time available to the rural youth, two replies may be made. The first reply is that every effort should be made to make possible the lengthening of the sessions to a longer duration. The number of schools which continue for a period of one month should be greatly increased. It might be found possible, too, to increase the number of sessions during the year to more than one, as is now the usual case.

In this connection it might be recalled that in Denmark a general conviction that the five-months men's course and the three-months women's course did not suffice gave rise to the establishment of a second year's

⁸ Fred R. Yoder in Laymen's Foreign Missions Inquiry, Supplementary Series, Vol. VI, p. 61.

course, at Askov, which carried further a selected group of students who had attended the regular courses in the various Folk Schools throughout the country. Thus they overcame, in a measure, the difficulty of the shortness of the regular terms. It would not be hoping for too much to expect that the same difficulty, even greater in degree, in Japan could be met in a similar way. To further develop a limited number of people whose vision would enable them to find the time and means, a limited number of extension courses could be held, the number and location being determined by the number of those who would express their consciousness of the need of further training.

The second reply to the fear of the inadequacy of the Farmer's Gospel School to fulfil its objectives, is that it must gradually become but a part of a larger program of a Larger Parish which shall seek, as far as possible, to carry out, throughout the whole year, the aims of the Gospel School. What is this Larger Parish in which the Farmer's Gospel School of tomorrow must find its expression and its support?



PART III

THE RURAL COMMUNITY PARISH

- Chapter VII. Breaking the Ice**
- Chapter VIII. A Self-Supporting Enterprise**
- Chapter IX. Surveying the Field**
- Chapter X. Serving the Community**



CHAPTER VII

BREAKING THE ICE

DR. TOYOHICO KAGAWA has said, regarding the opening up of new rural evangelistic fields in Japan, "It will require the first three years to break the ice."¹ This estimate was based upon the experience of himself and others in work among rural people.

While this would not be regarded as a precise guarantee that at the end of three years no difficulties might be expected, or that, on the other hand, before the termination of three years no progress may be hoped for, it is, none the less, a rather dependable prognostication to have in mind when contemplating a new rural project in Japan. The reasons for this consideration are several.

First, there is the extremely conservative nature of the Japanese country people. It may not be to their discredit to say that they are slow to abandon an ancient custom or idea. It may even be that we should hope that this would always be the case. However, this estimate and hope does not lessen the difficulties, due to this conservatism, when one is intent upon replacing some of those customs and ideas with others which he not only sees to be of greater value but which he considers to be essential for his social and individual salvation.

This conservatism may be due largely to ignorance. This statement is made with no under-estimation of

¹ In conversation with the writer in 1928, regarding the initiation of a new project, now "Harima Mission."

the wide literacy of which Japan rightly boasts. It is truthfully claimed that there is less illiteracy in Japan than in any other place in the world. Every child is compelled to go to school and so every child is able to read unless hindered by some abnormality. To Japan's 25,000 primary schools all children must go, from the age of 6 to 12, and learn from their 200,000 primary school teachers. And so it can be said that "the percentage of literacy throughout the country is 99.32 per cent, the highest in the world."²

But, in this connection two facts must be pointed out. The first is that this boasted literacy is of a very limited range. The compulsory period is only the first six years and, while higher schools are available, the fact is that among rural people only a small percentage of children go away to middle schools and a much smaller percentage continue on to higher schools. Furthermore, very few of the small percentage of young folks who do go beyond the primary school, return to make their life a part of the rural society from whence they came.³ Hence, among farm people their literacy does not put them in touch with much outside culture which would tend to break down barriers and render them amenable to new and different concepts. If, in opposition to this, attention is called to the widespread use of daily newspapers with their front-page advertisements of various types of books and magazines, it must be observed that there is little of a broad cultural nature in the Japanese daily paper and that, even

² Agnes Hocking in *Laymen's Foreign Missions Inquiry*, Supplementary Series, Vol. III, p. 88.

³ The above position does not fail to take cognizance of the important fact that many farm boys do, after graduation from elementary school, undertake studies in agricultural schools, sometimes even under social compulsion.

though some books and magazines of such a nature may be included among the many advertised, there is little uplift in merely seeing such advertisements. Few books of any cultural value are bought by country folks.

The second fact which has a bearing upon the question before us is that, even admitting a limited degree of open-mindedness to innovations on the part of younger folks who, in spite of limited reading, have received mental and spiritual uplift, it must be remembered that, under the family system of Japan, grandparents still control the affairs even of their married children. This is not a legal prerogative but an ethical one. Legally all power is in the hand of the "head" of the house, which is the eldest son. But while the son as head of the house may have legal power over the parents, the parents still wield the wand of parental authority. Filial piety is still the first virtue and from it springs a loyalty which is amazing. What sacrifice will not a Japanese youth make to honor parents or ancestors? Many daughters of the farm consent to the sale of themselves because to refuse would be unfilial. Many sons, in adherence to the same law of ethics, surrender their highest ideals. From this point of view it will be observed that even when the younger generation has a certain degree of enlightenment and inclination to embrace new moral and religious ideas and practices, filial piety still renders it exceedingly difficult to win their positive adherence to a Christian program for the community.

Closely related to this conservatism, which renders the promulgation of a new religious program difficult, is a special animosity against the Christian religion and its propagators, a hostility based partly upon the above-

mentioned conservative adherence to old and honored concepts, and partly on economic reasons, similar to those which motivated the actions of the silversmiths in Ephesus. In Japan, however, they do not openly base their opposition on a charge that their "craft is in danger of being set at nought."⁴ They conceal this motive and appeal to popular patriotism, claiming that Christianity is a "foreign" religion and arguing that no true Japanese can be other than actively hostile to it.

A combination of this motive with others based on ignorance and superstition accomplished the temporary cessation of Sunday-school work in a small hamlet of about 250 inhabitants within the bounds of what is now the "Harima Mission" in Hyogo Prefecture, central Japan. After several months of seemingly successful approach, when it was decided that a group of 80 children, regular in attendance each Sunday, should be organized into a formal Sunday school, the attendance very suddenly dropped 100%. On that day upon which none of the customary 80 children could be approached near enough to ascertain the reason for the sudden hostility, other efforts also failed to discover the cause. Several weeks passed by before it was learned, through a friendly inquirer of a neighboring hamlet, how this breaking up of the group had been so completely accomplished. The local priests and the principal of the primary school had become aroused over the attendance of nearly all of the children at the meetings of "yaso-kyo"⁵ and had conspired to stop it by circulating the following story, which they themselves may have, or may not have, believed. The old

⁴ Acts, 19:27.

⁵ A rather derogatory term for the Christian religion.

story was promulgated that the propagators of "yaso-kyo" are spies of "foreign powers" who seek through this so-called religion to betray Japan to foreign countries. This should be sufficient reason for all loyal Japanese to detest and stay away from it. But that is not all. In a certain foreign country there is a factory which makes a very valuable medicine from human livers. They pay as much as five thousand dollars for one liver. These propagandists of "yaso-kyo" aim to get people to join their organization and then, once having gotten them into their confidence and control, they get the livers and send them to the factory and receive their pay. Just how the livers are secured was not revealed.

This illustration is related rather at length as representative of a great deal of animosity and opposition which must be met with in rural Japan. Much is said of the progress and enlightenment of modern Japan but it is not always recalled that there are two Japans, coexisting there, with a wide gap between. Even city dwellers among the Japanese people are often unaware of the delayed stage of the rural half of their own countrymen. An educated gentleman of Kobe City, when the writer related to him the above recorded experience, in astonishment exclaimed, "What! are such stories still told in Japan!" They are there, in the country, and although not always as blatantly and publicly circulated as were the ideas contained in the above illustration there is no small degree of deeply ingrained bias and hostility, among rural people, based on such rumors and augmented, when occasion seems to require it, by whispering reminders and inferential appeals to patriotism.

It is largely on the basis of his intimate knowledge of such characteristics of the country people that Dr. Kagawa makes the claim with which this chapter commences. The experience of the writer and of others with whom he has exchanged views on the subject, confirms this estimate. A few years of intimate acquaintance with the people of the selected area and of consecrated demonstration of the Christian way of life are required to break down the barriers of bias and win the confidence of the farmers. Until this confidence is gained no progress in a Christian program may be hoped for.

The first problem, then, in the establishment of a rural Christian church in Japan, is that of breaking through this ice barrier of conservatism, superstition, ignorance and bitter prejudice and win the confidence of the community. How can this be done?

Various methods and strategies have been employed in this attempt, some with a fair amount of success and others with questionable results. The type of extensive broadcasting which has been practiced in some quarters, while it may have influence upon a certain limited number of individuals in areas where seed has been sown in this manner, does not meet the desired objective of "breaking through" and winning the public confidence which is the first essential of a permanent building plan. Nothing short of a regular, consecutive program is sufficient to accomplish anything like a beginning of future success.

As a beginning, where other methods are not practical or means not available, a new era may be entered by a well-planned and consecutively conducted series of *open-air meetings*. The open-air feature is mentioned because in most villages within the selected area

no building will at first be available. Experience shows that even in the out-of-door meeting-place, such as a vacant lot by the street, or a shrine or temple enclosure, large and attentive audiences may be assembled with good results. After many consecutive meetings in such places the writer has come to know many individuals in the audiences and to recognize many of them as being regular weekly attendants. A series of ten to a dozen such meetings each week in the same hamlets within the bounds of what has since developed into the "Harima Mission" demonstrated that in a good percentage of such places the first hostile attitude has softened and usually the people of the village have eventually offered the use of the Young Men's Association building, or in some cases a home, to shelter the meetings.

The first ice-breaking step sometimes proves to be a free *moving picture show*. Pictures have been used to a considerable advantage even when it has been difficult to secure what one would like to call good films. Even in the absence of religious films, good entertaining pictures have been instrumental in gathering initial crowds which have later developed into serious groups.⁶ Invitations to organize a regular weekly children's service have come from parents who observe that we had held a moving picture for the sole purpose of entertaining their children with no compensation for our work and trouble.

Although there is difficulty, in these days of the "movie," in attracting people by means of stereopticon slides there is great value in the latter as an aid in presenting Christian teaching. Hence, to combine the

⁶ See the writer's description in *Japan Christian Quarterly*, Jan., 1930, p. 63ff.

attracting value of the moving picture and the pedagogical value of the still picture some are now finding the use of both, at the same gathering, to be helpful. One missionary who, with his Japanese co-laborers, is using these means of breaking through the barriers says that "if the people in the country will not go to the evangelistic hall to hear the Gospel we must take the Gospel to them. We must arouse their interest and hold their attention. This past year of work has clearly shown us that an evangelistic picture-meeting meets both these ends. For many years stereopticon lectures on the life and teachings of Christ and other Bible subjects have been a fruitful method of evangelistic work but since 'moyies' have come into Japan the ordinary 'still' pictures do not draw the people. However, if an evening of moving pictures is announced the hall will be filled to overflowing. Judging from personal experience and from conversation with those who have made use of moving picture and stereopticon outfits, we are of the opinion that a combination of still and moving pictures is better than an evening given up entirely to either."⁷ Then follows a narration of the method of procedure in which "an hour's talk on the Life and Teachings of Jesus Christ, illustrated with some thirty-four or thirty-five beautiful colored slides" is inserted between two installments of movie films. To adversely criticize this procedure, as unfair to the audience to inveigle them into hearing the Christian message by holding over a part of the program until the last, is only to confess one's lack of appreciation of the real value to them of that interpolated message.

⁷ D. C. Buchanan in *Japan Christian Quarterly*, Jan., 1932, p. 54.

Of quite a different character, as an ice-breaker, is the Newspaper and Correspondence Evangelism which has had a strong emphasis placed upon it during the last few years. In Japan, during the last ten years, there have been in various publications, numerous brief narrations of the progress, purposes and effects of this type of work. Various investigators have taken note of it and made certain comments and recommendations concerning it. A brief description of it here will add to our grasp of the means by which the rural mind is being prepared for acceptance of the Christian program which is now challenging the agencies at work in Japan for the expansion of the Kingdom of God into the villages.

Historically speaking, this type of work is not new. Although commenced nine years previously at Oita by Mr. Albertus Pieters, the first advance step in its development occurred in 1921 when there was established at Fukuoka, under the auspices of the Federation of Christian Missions in Japan, a newspaper evangelism office to be conducted through a standing committee of the Federation. Mr. Pieters was wisely chosen as manager of this work, and since that time the work has made a steady progress until today there are scattered throughout Japan 30 centers from which this type of evangelization is conducted. In 1929 there was established the Japan Christian News Agency which serves to unite and coördinate the activities of these member-offices.

Defining the nature and chief objective of newspaper evangelism one of its most enthusiastic promoters says that, "it may be described as a method utilized by the Christian Church, which aims at the extension of the Kingdom of God by means of the systematic presenta-

tion of the Christian message through the secular press and the effective following-up of the same."⁸ This definition contains three important and essential elements of the concept of newspaper evangelism, i. e., the Christian Church (its chief aim), the secular press (its medium of approach), and follow-up work (its "operanda sine qua non").

To explain how this definition expresses itself in practice the following brief description is worthy of quotation: "Newspaper evangelism means the insertion in the secular press of Christian articles or advertisements. The advertisements invite those who desire further information to apply to some convenient center. To such applicants a personal letter and certain Christian literature are sent, together with application blanks and directions for those who desire to enroll in the correspondence courses or library service. Some of the newspaper evangelism offices also arrange for speakers when requested to do so by the inquirers. Those who desire to study Christianity are directed through correspondence courses and guided reading. If the persons live in communities which have churches, every effort is made to connect them with some church when their interest and information seem to justify this move. Care has to be exercised at this point, since many of the inquirers are prompted merely by curiosity, and have no desire whatever to become associated with any Christian organization, and even when the inquirers are serious there is danger of causing an unfavorable reaction if the matter of church connec-

⁸ W. H. Murray Walton in *The Japan Christian Year Book*, 1926, p. 171. Since the writing of this chapter the writer has for the first time, seen Mr. Walton's most valuable book entitled "The Press and the Gospel" (1932) which is an accurate and inspiring account of this whole experiment.

tion is urged too soon. If there are no churches in the community, an individual may enroll for correspondence worship, and if there are five or more inquirers in the community, they may become organized as a 'New Life Group' for study and worship."⁹

For the insertion of Christian articles in the daily papers a great amount of money has been paid during the twenty years since this form of work started, but those who have been conducting it have always felt that the results justify the expenditure. If statistics reveal approximately the facts, there have been 142,563¹⁰ letters from people who have been sufficiently interested in what they read to make application for further study. Of these, 18,360¹¹ persons applied during the past year. What percentage of these applicants are sufficiently serious to carry their inquiry far enough to produce results is, of course, difficult to estimate. There are records which show how many of these original applicants become sufficiently concerned to send in the required fee, which varies with the different branch offices, and become members of the "New Life" organizations. This percentage ranges from 3% for a correspondence course and 12% for the library service (Sendai office) to as high as 19% for the correspondence course (Omi-Hachiman office).

Church membership can hardly be used as a standard upon which to judge the results of the effort in mountain districts and other rural areas where no church is near enough to be attended. Furthermore, even those who are near enough to a church and do receive bap-

⁹ M. E. Sadler in *Laymen's Foreign Missions Inquiry*, Supplementary Series, Vol. VI, p. 221.

¹⁰ M. S. Murao in *Japan Christian Year Book*, 1933, p. 299.

¹¹ *Ibid.*

tism and join a church organization do not appear in the statistics of the Newspaper Evangelism office since after they are introduced to a church the responsibility from that point is with the church and the pastor, who seldom reports to the Newspaper Evangelism Office when baptism has been conferred. One more or less specific example may serve to convey a fairly accurate idea of how it works out. In the case of the Omi-Hachiman office, out of 155 applicants during a specified period of time, 30 joined the organization as correspondence course members and of these 7 are recorded as receiving baptism. It is to be noted, as mentioned above, that this not only does not accurately represent the total number of church members resulting, but further, that it does not represent the much wider effect of the newspaper articles upon the general public, irrespective of applications for further information.

In this connection it may not be amiss to suppose that the changed attitude of many of the newspapers themselves toward the publishing of such articles indicates the value of the enterprise. While it is true that some workers do still report difficulty in getting the articles published and find the charge almost prohibitive, on the other hand some of the largest and most widely circulated papers have, within the last few years, begun to offer greatly reduced prices and, in some cases, free insertion of the Christian articles. This might be taken to indicate that the management of such papers has discovered, in the reading public, a desire to read these articles. There is more, in this respect, which might be said but what has been noted indicates something of the broader influence of this type of work, not revealed in statistics.

Now, from the point of view from which we are considering it, this type of work serves as one of the most important influences in the Christian enterprise. It serves, in the first place, as an entering wedge, opening up in the most unexpected places, a center from which other types of Christian activity may be commenced and carried on. Out in villages of mountains and plains, far from church influences and where, otherwise, entrance would be exceedingly difficult, sometimes the home of one who has been influenced by the newspaper article, inserted by a distant New Life Association, is found ready to fill the gap of a place to meet for a Christian service. Then also it serves to break down in the minds of many village officials and school-teachers their inherent bias and animosity, thus removing the keen edge from the blade which often cuts the strings of contact and renders almost hopeless the accomplishment of the evangelistic objectives of a work which has been commenced.

Still another "ice-breaking" method in approaching the new rural program in Japan is that which its chief advocate has termed "Tent Evangelism."¹² The mere name does not convey, in a sufficient degree, the full scope of its aim and activities. It is much more than a series of evangelistic services of which one is accustomed to think in connection with the term "tent-meetings." It is, if the writer may be permitted to propose a definition for this rather new field of endeavor, a brief, concise, and intensified demonstration of the full-orbed Christian message, with a follow-up program to develop into a permanent form its prospective results.

An understanding of its aims and a criticism of its

¹² W. J. Callahan in *The Japan Christian Quarterly*, April, 1929.

methods can best be undertaken after a glimpse at its history. In the form in which it is now known by this name, it is an experiment in evangelism, of several years' consecutive trial, conducted by a missionary and his wife with a small group of associates, along lines which the originator and director of the scheme now feels to be exceedingly worthy of wider practice. From the time of the first experiment, in 1927, until the first published report in 1929¹³ there had been a yearly visit of the "Tent Evangelistic Band" to eight different places, villages and towns, with an intensive presentation of the Gospel during a week at each place. About 2,500 children had been given Systematic Daily Bible School instruction; 500 well grounded enquirers had been enrolled in classes for instruction and brought under the supervision or near-by churches; greater zeal had been revived in a number of churches and four laymen had taken steps toward permission to preach.

Coming down to 1932, Mr. Callahan reports:¹⁴

1. Four campaigns were conducted this year, of 8 days each.
2. Average number of staff at each place, 20.
3. Regular program, (a) 1 day for organization; (b) 7 days, Daily Bible School for children in afternoon; evening preaching service for adults.
4. Average attendance of children at D. B. S., 275 to 300; number of classes, 10 to 14.
5. Average attendance at night meetings, about 200, often 300.
6. Total probationers enrolled, 600.
7. Probationers' Training Schools held, 4.

¹³ Ibid.

¹⁴ Another Year of "The Church on Wheels" (a circulator letter by W. J. Callahan).

8. Churches built by groups resulting, 1.
9. One church going on self-support through influence. Another preparing.

Thus the chief exponent of this form of work represents the results of the latest one year of its attempts. It would seem to be an exceptionally good showing of definite fruitage from only a total of four-weeks meetings, even when it is noted, in a part of the same report not recorded above, that three of the places visited had been visited in previous years.

It is to be noted that the one week of meetings does not, by any means, represent the sum total of the effort put forth in each case. To view it more in the details of its procedure the observer must not fail to note, first of all, the sagacious method preparing for the campaign. This preparation begins where it might be well for the protomers of other evangelistic schemes to begin. Anyone acquainted with the psychology of the Japanese people knows that people look up to their local officials and that local officials look up to the men higher up. The director of the Ehime Tent Evangelistic Band, now popularly known as "The Church on Wheels" has wisely grasped the significance of this tendency and has taken a short-cut across much of the ice-breaking difficulty with which this chapter deals. What comes with official sanction can not well be opposed. If an addition to mere sanction it comes with favorable recommendation it must be worthy of support. On the basis of this psychology the Ehime Tent Evangelistic Band has succeeded in breaking down much petty official and other opposition by securing a friendly and favorable attitude on the part of Prefectural authorities who gave letters of introduction "to people of official and semi-official connection

in places to be visited, such for example as head-man, chief of police, the President of Young Men's and Young Women's Associations, the school principal, the Head of Farmer's Coöperative Associations, and any other body likely to help along in assuring a friendly and often cordial reception."¹⁵

The value of this mode of approach, when it is possible, may be appreciated by those who have so frequently found their efforts blocked by the interference, often secretive and underhand, of local officials and school teachers. There is good psychological value in that, under this arrangement, the school children are directed by their teachers to deliver printed circulars to each home in the district. This very method tends to win the support of the parents and to secure the attendance of the children. Together with the printed announcement, "a special message to every home in the township."¹⁶ is delivered by the children under the direction of the school authorities. Further, the local officials and school-teachers render valuable assistance by looking after the storing of the outfit, which is sent in advance, and setting up the outfit in preparation for the meetings.

This local-support psychology is further enhanced by a friendly and informing call upon the local police. Permission for the conducting of the meeting is never asked but information regarding the real purpose of the meeting is imparted, with a cordial invitation to the officers to attend. With this open and friendly approach there is never the meddlesome interference and

¹⁵ W. G. Callahan in *The Japan Christian Quarterly*, April, 1929, p. 141.

¹⁶ Ibid.

hindrance which is so frequently encountered when the police officers are not thus previously disarmed.

The above method of approach is to be highly recommended for all types of evangelistic endeavor. No one is going to suppose that all Prefectural authorities are as sympathetic as those through whom the Ehime Evangelistic Band was able so facilely to prepare the various localities to welcome its coming and coöperate with its efforts, but in every case it should at least be given a serious attempt. If such support can not be secured, the next best will have to be done. But such valuable assistance should not be wilfully or negligently passed by.

The week after arrival is spent, according to reports, in an intensive and progressive presentation of the Christian message in such language and form as can be most readily grasped during the course of the week. On the sixth night cards are used for those who are ready to express their decision to seriously continue the pursuit of Christian teaching. On the seventh night the final message is directed particularly to those who, on the previous evening, have signed the decision cards and asked for further instruction.

The usually criticized defects of the card-signing climax of evangelistic meetings are largely avoided by refraining from too much urging in the first place, and by a follow-up system which aims to conserve the spiritual gains of the week. If near enough to a church of any Protestant denomination, such people should be immediately introduced and the pastor of such church should assume the responsibility of training of the new recruits. If not within a reasonable distance of a church there should be at least a correspondence course for continued instruction. Regarding the way

in which this need is met by the Ehime Evangelistic Band, Mr. Callahan reports, "at present the most we can do, with the resources we have and time that can be spared . . . is:

1. A five-day Probationer Training School led by the best Pastor Teacher for young converts; and just now,

2. We are beginning to make use of a twenty-week Correspondence Probationer's Course."

There might be a question as to the permanent value of this type of evangelistic effort. To introduce the resultant inquirers to churches is all very well, but what of those in districts where no church is within reach? When the short Probationer's Course is finished what becomes of the shepherdless sheep? As an illustration of what might be hopefully envisaged in such circumstances the same worker as has already been several times quoted says, "they dedicated a nice little church in November quite suited to their own needs for some time, and that without any grant-in-aid from any source. But this is not all; they are going forward to having a full-time pastor supported by themselves on the Farm-church basis. . . . This is one of the places where we held a series of meetings with our Tent during its first year."

A comparatively long description of this particular form of ice-breaking strategy has been given not because it is believed to be of more importance, as a total "modus operandi," but because of its rather unique emphasis upon certain features which it may be reasonably claimed are of great value in connection with some of the other methods of approach.

It may be that there will be those who, though not in possession of any of the material means necessary

for the pursuit of some of the above-mentioned methods, are sufficiently impressed, by the need of the rural areas of Japan, to want to break through the barriers, by other means, and present the gospel message. There is one way that it can be done, and that way the writer would like to call the Masuzaki Way. By "enduring the cross and despising the shame" amid an ignorant, superstitious and rabidly hostile people, Sotohiko Masuzaki endured all manner of persecution during the first few years of the ice-breaking process, and finally became the trusted and respected Christian teacher in an expansive rural district measuring 45 miles long and 27 miles wide.

Born to be a Buddhist priest, at the dying request of his mother whose life had to be sacrificed to save that of the coming child, he was, early in boyhood, trained in the precepts of Buddha and the Buddhist religion. But being unable to find soul-satisfaction there, he sought it earnestly in all religions and philosophies (except Christianity which he had been taught is the work of demons) and, finding no solution to his soul's problems he attempted twice to end it all by voluntary passage out of this world. Twice having failed in his attempt he decided that to throw himself under a moving train would be effective. But while on his way to the place where this was to be accomplished, he heard, from the lips of a street-preacher, "Come unto me all ye that labor and are heavy-laden and I will give you rest." He turned back, heard more, and found the rest for which his soul had been seeking in anguish.

With it he found persecution. Disinherited by his enraged father and hurled out into the street where he lay unconscious until he recovered, unassisted, in the

blood-stained snow, he finished his course of training for Christian work. Beaten unconscious by thugs, who were in the employ of a brothel-keeper, because he attempted to give help to a girl who had escaped and was fleeing to her desired freedom, he suffered later physical weakness. Being advised by physicians in 1917, that he would not live long he determined to make his life count while it lasted and so selected the area mentioned above, Hinokawa in the mountains of Izumo, and there, in a rented house commenced spreading the new faith which had saved him.

But persecution soon began. Being struck by someone every day, and as many as eleven times in one day¹⁷ or being knocked down at night and thrown into a ravine or into a river, he finally had to make his place of abode in a cave, called "vipers cave," because it was known to be the home of poisonous snakes. No one would rent him a house. Once when he had received a wound, which still gives him trouble, he sang the words which in translation mean:

"When I think of Jesus
Who died for my salvation,
Naught care I for wounding
Nor bitter persecution."¹⁸

Stoned to death, supposedly, by a group of farmers who on their way out to the fields in the early morning, discovered the "Christian priest" in prayer in a secluded nook by the riverside, he recovered consciousness to find a large crowd of the villagers gathered by the bank. A substantial citizen of the village, its Post Master, approached him and said, "You are like Stephen."

¹⁷ Salting the Earth, by H. & H. F. Topping, p. 7.

¹⁸ Ibid.

The ice was broken! This same substantial citizen had been baptized many years ago while a student in Doshisha University, but having lost his faith he had settled down in the life of this village with his Christianity buried. But the stoning of Stephen awakened that faith again and from that time forward he became a valuable aid to Masuzaki in evangelizing the village. How the popular attitude changed and the doors opened, from that time, is a thrilling story, but we are now concerned with ice-breaking so the record will end here.

No one will suppose that, in this brief chapter, all of the ways and means, by which the rural areas of Japan will be prepared for the establishment of permanent organized Christian program, have been discussed. Those mentioned here are considered to be among the most valuable of those methods known to the writer, and are described with the hope that they may find, among other ideas, a place in the working plans of any who are interested in preparing the ground for the building up of the Larger Parish, or the Community Parish as it is well designated.

CHAPTER VIII

A SELF-SUPPORTING ENTERPRISE

“SELF-SUPPORT and self-respect are twin brothers”¹ is no less true in Japan than it is in China concerning whose problems the statement has been made. In her urban experience Japan has learned the truth of this proverb. Long years of financial assistance in the maintenance of small churches in city and town, which assistance was commenced on the basis of the hope and the plan that in a reasonable time membership and income would increase and remove the necessity of outside help, has revealed a discouragingly large number of subsidized groups which have not been approaching the ideal of self-support at a noticeably rapid rate of speed. To state the matter more positively, the 1,248 aided churches, 68% of the total number of churches in all of Japan,² comprise almost exclusively small groups which have been carried by outside funds (both “home” and “foreign”) over a long period of years. When, six years ago, all of the supported churches under the supervision of a certain mission organization were turned over, with a ten-year decreasing subsidy, to the indigenous church of its denomination, only a small number of these supported churches have been found sufficiently self-respecting to work out a method of self-support, and no small number have seen their

¹ Kenyon L. Butterfield in *The Rural Mission of the Church in Eastern Asia*, p. 64.

² *Laymen's Inquiry, Supplementary Series*, Vol. VI, p. 158f.

doors close, without much sacrificial effort to prevent it, when the decreasing subsidy rendered essential a readjustment. Censure for this has often been laid upon the indigenous church to which has been committed the supervision of the details of readjustment, in that it did not develop such places to self-support in view of the decreasing financial assistance. However, such censure is unfair inasmuch as these places have grown up under the psychology of outside help and can not be expected to develop, in so short a time, a new sense of self-respect in this matter.

The writer does not agree with those who harbor a wholesale condemnation of the past policy of subsidizing new groups. Among the self-supporting churches in Japan today, 32% of all the churches,⁸ nearly all have begun with outside assistance and are the fruit of the policy which so many today wholly condemn.

But with all due recognition of the good results which have developed, there are probably very few who will not agree that the proportion of them which does grow steadily into self-support, within a reasonable time, is more than discouragingly small. The foreign agencies which have been at work in Japan have not been alone in arriving at the conclusion that outside financial assistance is detrimental to the growth of a vigorous self-respecting church. Especially in the combined advance of the foreign mission bodies and the indigenous churches into the new field of evangelizing rural Japan is the feeling strong, on the part of all concerned, that most essential and fundamental among its policies is that of making the enterprise self-supporting.

⁸ Ibid.

This attitude may be said to be practically universal. The development of self-help is recognized to be one of the most fundamental aspects of the rural reconstruction movement in India. One who has had long and valuable experience in helping to solve the rural problems there designates "self-help, with intimate, expert counsel"⁴ as the way out of the difficulties. Of course, the reference, in this case, is primarily to the economic difficulties but has a direct bearing on the problem of evangelism. Reference has already been made to the conviction on this subject expressed so succinctly by Dr. Kenyon L. Butterfield in regard to China. The same expert, after a first-hand observation and careful study of the related problems says, with regard to the rural church in the Philippine Islands, "self-support is fundamental and indispensable. Temporarily the local church may be subsidized, but it is perfectly hopeless to try to build a permanent and enduring church on any other basis than of complete self-support of the local church."⁵ Similar expressions are heard from other lands.

The widely experienced conviction of those who are laying the foundation of the new rural advance in Japan appears in one of the recommendations of the Gotemba conference (Article VII. (1), (2), (3)),⁶ where it is stated that "self-support and self-government should be the fundamental basis on which the rural church should be built," and that "if aid is given in order to help the development of the rural church it should be given through the provision of workers, rather than through the supplying of funds."

⁴ D. Spencer Hatch, "Up From Poverty," p. 6.

⁵ The Rural Mission of the Church in Eastern Asia, p. 189.

⁶ See Appendix I.

The writer would take exception to the second of these statements as it recommends practically the same procedure as past experience has found inadvisable. Most of the system of subsidy which is so widely censured as unfortunate and objectionable in the policy of the past consists of nothing more than the furnishing of a worker. The payment, in whole or in part, of the salary of the pastor has constituted the bulk of the difficulty from which it has been so nearly impossible to get away. The recommendation that a worker, rather than funds, be furnished does not meet the objection for it does no more than change the wording of the same transaction.⁷

The general principle, that the work must be made self-supporting, is sound. The problem is as to *how* it can be done. The whole scheme of building up a basically self-supporting program of rural evangelism in Japan is faced by the twofold obstacle of dire poverty and anti-Christian psychology prevalent in the rural portions of that country. We have already glanced at both of these phases of Japanese rural life,⁸ and the application to the problem of self-support for Christian work is self-evident. Imagine an overtaxed and poverty-stricken group of farmers, who are already in possession of the ancient, unfounded, though none the less virulent, opposition to what they have been taught to regard as the poisonous religion of Western aggression, being asked to take on the financial support of a staff of representatives of that religion! Anyone who refers to the existence of an attitude of general approval of Christianity in Japan, as a

⁷ If the above phrase, "provision of workers" is interpreted to refer to "sponsors" or "specialists" from outside, it is a different matter and should be approved if feasible.

⁸ See chapters I and VII.

disproof of this position, simply does not know the real rural Japan.

In this regard one is sometimes encouraged by what is reported as already accomplished in other countries. One is particularly impressed by the great program of activity which is conducted on an entirely self-supporting basis by the rural church of Guihulñgan in the Philippine Islands. But, while there are important lessons to be learned from this by the promoters of the new rural evangelism program in Japan, no one will suppose that conditions in Japan are sufficiently similar to make possible a duplication of this Philippine experience in the near future. A background of Christian history, extending over a period of 400 years there, makes much more possible the establishment of such an institution as the Guihulñgan church with its large attendance and sufficient income to support its activities.⁹

In Japan extremely little can be expected in the way of contributions during the first five years after the opening up of a new rural Parish. One could reasonably expect that at the end of ten years there should be a sufficient income from contributions to render less difficult the matter of support.

In the meantime it will be necessary for the sponsors of the Community Parish scheme to work out, by experimentation, various methods by which the work can proceed on a truly self-supporting platform. The Gotemba Conference envisaged the necessity of this policy and recommended that "in the building of self-supporting rural churches various plans should be

⁹ This comparative statement of a difficulty should not be understood as an adverse criticism of the experience. Adapted to local conditions the idea is suggestive of immense value in Japanese rural evangelistic effort.

taken to try them out in order to discover which is the most feasible and effective."¹⁰ This is a very general statement of a principle, detailed execution of which will require some years of "trial and error" experience. Even within the bounds of Japan a method which proves of value in one location may not be assumed to be feasible in other sections. On the other hand methods which prove to be a failure in certain sections of the country might not necessarily be assumed as unworthy of a trial in other localities.

Nevertheless, the present is not without the benefit of some experience which should be of value in the initiation of the rural program. None of the experiments already under way are yet of sufficient longevity to render them unquestionable as proof of what can be done to make rural evangelistic effort self-supporting, but experience is prepared at least to make some suggestions.

There are two opinions about the matter of a property equipment as a basis for self-support. One opinion is that nothing should be provided. The rural evangelist should find, after the determination of his field, a suitable piece of land which he can rent and then commence, with nothing to his credit except his character, to work out the problem of living as it is met by every farmer who is not the owner of his plot. After he has worked on this farm for two or three years and has made of himself a self-supporting farmer, and incidentally has won the respect and the confidence of the people of his community, he can begin on a small scale to present the Christian message, using his own home as a meeting place and center of propagation. With the acquaintance of his field

¹⁰ See VII (3) in Appendix I.

and the confidence of his people already won, when he does actually commence a positive program there should be less of the opposition and general enmity than is usually the case when active Christian propaganda is commenced by a stranger in the community.

The other opinion is that as an initial impetus there should be provided a reasonably adequate property equipment upon which a program of Christian work could be commenced almost simultaneously with the beginning of an occupation which would be expected to earn a living for the staff. There would be required no rental payment and if income exceeded the amount necessary for living expenses a development of the aims of the Parish could the sooner be undertaken.

It is the opinion of the writer that, although the former method has advantages, the disadvantages are so great that it should be adopted only when no provision can be made for property equipment. The one advantage which makes an appeal is that the people of the community see no money behind the deal and can the sooner be led to an interest in contributing to the support of the evangelist. It must be admitted that when a stranger is seen to enter a community and commence operations on land which has been purchased and paid for, the opinion easily finds origin and growth that somewhere there must be money. This is especially true if a foreigner is seen to be connected with the plan. In this case the rural Japanese simply will not believe that there is not money available somewhere which will finance the program if the fruits of the labors of the evangelist prove to be insufficient. With this psychology in the background the director of the Parish will find no small amount of difficulty in

developing the habit of contributing among the people of his community. On the other hand, there will be less difficulty in this respect when it is seen from the beginning that the evangelist is paying rent like most of themselves are. In sympathy they will soon begin to make their small contributions, knowing that he is giving some of his valuable time for their good.

But over against this advantage there is the rental problem which would be as depressing for the farmer-evangelist as for the farmer. He would be compelled, as is the farmer, to do more than make a living from the land. His time would become to such a degree the property of his landlord that there simply would not be time or energy to carry on the sort of a program which is recognized as the appropriate expression of the Christian aim, realization of which is sought. There is no doubt that the farmer-evangelist of this renter-type would be able to do about what any Christian farmer can do, namely, to hold occasional meetings in his home and conduct a few activities, not too frequently, in places not too distant. But as far as concerns the sort of a program envisaged by the promoters of the new idea, and briefly related in the following chapters, he simply could not do it. So that this method should be followed only under the greatest limitation of provision for a better basis.

The second of the two opinions referred to above assumes this provision. It assumes the initial provision of a small piece of land, perhaps the size of the average farm in Japan (c. $2\frac{1}{2}$ acres) with a few modest buildings, including a house sufficiently large to accommodate the family of the director and a few other workers and to furnish adequate room for meetings. The number and the character of outbuildings

would depend upon the nature of the self-help program which is anticipated. With this equipment as a basis there would be a greater release of time and energy for the development of activities in accordance with the aims of the Parish. He could soon live down the idea that he has money back of him and when he succeeds in making known the worth of the church and the whole Parish program to the people, the contribution habit should not be difficult to cultivate.

On a basis such as this the Parish staff will be a part-time farming group. In some places the location may be a paddy field, in which case the rice needed for the group will be grown on the ground. In addition, other grains will be grown in rotation and vegetables in reason. Thus, as far as the bare necessities of life are concerned, there will be food, and the wolf of starvation will be kept from the door with only a relatively small portion of the staff's time utilized for the purpose. It may be found advisable for the men of the staff to devote a specified period of time each day to field work as is done in one of the experiments now in operation. Experience will tell approximately how many hours of each day will be needed during specified seasons. With a definite schedule of labor, time will be conserved for the other objectives of the Parish.

Needless to say, more will need to be produced than is needed for food. There will need to be repairs on buildings; fertilizer for the land; implements for cultivation; clothing and books; a means of travel about the parish; a provision for medical and other incidental attention; a means of carrying on experimentation in crops and subsidiary occupations which would require additional expenditure during the early

stages; a way of defraying taxes, and meeting other necessary expenses which one could easily add to the above list. Enough will have to be produced and sold to furnish income for these necessary items of the living expense within the Parish.

It is not to be supposed that the Parish staff should live on a lower standard than does the average farmer. Quite the contrary they should present to the community a demonstration of better living. It is quite probable that with the same income and expenditure budget as that of the average rural family the Parish can demonstrate, by wiser usage of money, an improved standard of living. On this basis it should be assumed that the Parish will require a larger income than that of the average farm family, inasmuch as the Christian program will add to the barely personal expenses of the staff.

In view of this the promoter of the self-supporting Parish idea must inquire what it costs the average farm-family in Japan to live. There have been valuable studies made which indicate fairly accurately the information desired in this consideration. Dr. Takao, agricultural economist of Hokkaido Imperial University, finds, on the basis of a study of a large group of farmers, that the average household spends \$522 per year,¹¹ (yen 1,044).¹² This expenditure is divided as represented by the following table, showing the *percentage* of the total expenditure required under each of five headings:

Food	45.9 ¹³
Clothing	9.8

¹¹ Dr. Fred R. Yoder, *Laymen's Inquiry*, Vol. VI, p. 74f.

¹² The dollar figure is on the basis of 50 cents to 1 yen. *Ibid*, p. 309.

¹³ *Ibid*, p. 75.

Housing	2.8
Cultural	3.6
Miscellaneous	37.6

It is at the point of the last item that a transfer can be made on the part of the Parish to the betterment of general health and cultural status, for this item includes much that we consider wasteful, especially in connection with the ceremonies of marriage, funeral and attainment of manhood.

However, assuming that the Parish staff will be able to raise the standard of living within the budget, it should not be supposed that its staff could be expected to live on less than that required by the average farm household. On the supposition that 90% of the food bill covers things which can be produced at home, from the standpoint of living expenses alone the Parish director would need to plan for the cash income of approximately yen 600 a year from the sale of produce. The amount received in addition to this would determine the degree of expansion and development of objectives which could be accomplished. It would not be unreasonable to assume as a rough average that with food raised at home and an additional cash income of yen 1,000 per year a program worthy of the aim of the Christian Community Parish could be carried out.

And it is here that the great problem is confronted. How to produce this cash income of yen 1,000 per year without detracting too greatly from the community service aim of the Parish is the matter which experience will have to point out. There are various lines under experiment at the present time which should make their contribution to the solution of this problem.

The raising of poultry and the production of eggs may be assumed to be a valuable contribution to the food problem of the workers, but from the viewpoint of cash income its importance varies greatly. In 1930, after rearing a fine stock of white leghorn poultry,¹⁴ from chicks in the autumn to laying hens in the spring, the Harima Mission Parish had just reached the stage when a good income was expected, on the basis of the market which was prevailing at that time, when a combined raise in the price of feeds and drop in the sale price of eggs suddenly rendered it a question as to whether it was going to pay to continue. In June, the first good egg production month of the newly raised flock, there was a profit of yen 90 (just the amount of cash income which we have stipulated as desirable to finance a Parish program) but before autumn it had reached the "no profit" stage. It became necessary to greatly reduce the size of the flock, as the slight profit which eventuated in the autumn, with slight changes in prices, made the amount of work with so large a flock incommensurable with the income.

From this experience it appears that this side-line can, under present market conditions, be made profitable only within such a scale as renders feasible the home production of a greater part of the feed required for the flock.

This Harima Mission, a rural experiment established in 1929 by the Japan Mission of the Presbyterian Church in the U. S. A. as a contribution to the solution of this grave problem of self-support for the rural Parish, believing in the necessity of a variety of income sources, planted fruit trees and grape vines. It is yet

¹⁴ Referred to in Laymen's Inquiry, Vol. VI, p. 89.

too soon to draw much conclusion from this part of the experiment, but during the past year there was an income of more than yen 500 from the sale of grape-juice and tomato-juice which was largely profit. The indications are that when the fruit trees commence bearing and the grape vines reach their full bearing stage there should be a much increased income from these lines as well as good and healthful food in season.

Nut trees, both for food and income, are in the plans of the promoters of this enterprise, and it is believed that this will be an added contribution to support.

Experiment has been made in the keeping of Angora rabbits. Their wool, of a much finer grade than that of sheep, produces a grade of clothing superior, in respect to both wearing quality and comfort of feeling, to that made of sheep's wool. It requires a considerable amount of time and effort to keep the wool from becoming matted and soiled but if seriously and intelligently handled produces an income not to be scoffed at. In the three clippings during a year one rabbit should produce a pound of good wool. At the time the experiments were being made several companies were paying yen 8, 6, and 4 for first, second and third class wool. Like periodic fads in Japan this one boomed until the market for breeding stock was glutted and then the business met the usual fate of fads in that country. The faddists, who had the market in their hands, kept the price of breeding stock so high that the business never spread beyond their group. The government stepped in and sent advice around the farmers throughout the country to keep hands off until the price of breeding stock fell to a reasonable level. But

when the faddists' buying market was full the bottom fell completely out of the market and rather than keep the rabbits for the small income from wool the keepers let them go to the meat market for almost nothing.

In the meantime a missionary was planning, on the basis of the idea that inasmuch as the raising of sheep can not be done on any scale in Japan and a great deal of wool needs to be imported yearly, to educate the farmers in the keeping of the rabbits on the basis of wool production as a subsidiary line. He had raised a good number and distributed them free of cost to farmers within the bounds of the Harima Mission Parish, but was met with failure in the experiment due to the impatience of the farmers to care for the flock sufficiently long to produce enough in number to make a paying business of it. Along with their impatience in doing for so long a time what seemed to them to be a child's job there existed the fear that by the time they got their flock developed there would be no market for the wool. Hence in most cases they used their stock for meat.

Hence the matter is in a state of arrested development at the present time but the writer is of the opinion that with a proper educational and demonstrational program and an adequate marketing facility arranged, there is hope for a good future in this as a subsidiary line for the farmer in Japan. Parishes might include this in their program of demonstration of methods of improving the economic status of the farmers, and at the same time make it a phase of their own self-support scheme. If spinning and weaving could be introduced on the coöperative basis of one outfit in each township (gun), or promoted as a home industry, great benefit could be derived from this line.

The home-growing of mushrooms can be made a profitable side-line in Japan where the mushroom is considered a fancy delicacy. In their natural season they are in great demand on the markets and would be in similar demand if made available at other seasons. It is surprising that the home-cultivation of this popular article of food has not been promoted. It is in the plans of the Harima Mission Parish to begin experimentation in this next year. It will require some expenditure to prepare an out-building to stand the winter cold sufficiently to keep the business going during the winter. This should serve the dual-purpose of assisting in the self-support phase of the Parish problem and demonstrating a profitable side-line to the farmers.

Thus far we have been considering ways in which the Parish can support itself. Other ways will be suggested and, in accordance with the principle adopted by the Gotemba Conference, tried out experimentally. Thus with the passing of time experience will give a more certain knowledge than we have today concerning the most valuable methods.

However, during the execution of these self-support activities the Parish director will not be forgetting that the community must be led into the spirit and habit of giving support to the work. To neglect this phase of his leadership would be to rob both the Parish and the community of much that is due them. It is not unreasonable to anticipate that until a few years of ice-breaking and foundation-building labor has resulted in at least a small group of definitely Christian supporters there will be very little in the way of contribution. Small gifts may be received but they will not be

sufficient to lessen the necessary program of self-support on the part of the Parish staff.

In some cases it will be found, as was true of the Harima Mission, that the first proposal for contribution will come from laymen of the community who want to assist in some way within their ability. Young farmers, a few of whom had joined the new church, which from its inception was related organically to the Presbyterian branch of the indigenous church (although sponsored from the beginning by the mission), and some of whom were not yet avowed Christians, proposed that they be permitted to contribute of their labor at certain specified times. As a result they have been coming in a group at regular times and after a meeting in the house of the director, where they receive religious instruction, they work in the garden until time for lunch. The latter is being prepared, in the meantime, by the wife of the director with the assistance of some of the wives who have accompanied their husbands on the occasion and at the proper time is served to all of the crowd, who enjoy the fellowship of the common meal. It was also at their proposal that they were given the brunt of the labor in connection with the making of the last stock of grape-juice and tomato-juice, from the products of the Parish land, and shipping in accordance with orders secured largely in advance.

This idea of contribution of labor can be used to the advantage of the Parish and to the uplift of the laymen who will gain in self-respect and interest in the work through this part which they have played in it.

Some will prefer to make a contribution of rice, vegetables or charcoal or firewood, which in turn, will decrease the amount of time and energy required of

the Parish staff and release that much more for the larger program of the Parish. It might even be that some of such contributions in kind would be converted into cash and thus help in the monetary needs of the work.

But this rural necessity of support by contributions in labor and in kind should not be emphasized to the depreciation of the principle of supporting such work by monetary contribution. Even in rural Japan, where the average indebtedness of the farmer renders the two above-mentioned forms of contribution the only kind possible of wide expectation, there are nevertheless, some people with money incomes, and some of these will be among those who, from time to time, are added to the supporters of the scheme. If school-teachers, officials, small-town or village merchants, day-laborers and rural industrial workers are not among those reached and attracted by the enterprise it will indicate that something is being left undone which should be included in the activities of the Parish. When such people are reached there should be cash contributions to apply to the monetary requirements of the work.

In connection with all three of the above-mentioned forms of support the so-called "Lord's Acre" movement in certain sections of rural church activity in America appeals to the writer as being particularly suggestive and capable of varied and valuable application to the rural self-support problem with which the community Parish is faced. This movement, having commenced only three years ago (1930) in the western part of North Carolina, is still in its infancy as far as time is concerned but has much to contribute in the way of experience. At the initiation of this movement, participated in by six local churches, each

member of the churches and Sunday schools was requested to set aside a specified tract of land or an animal, or animals, which were to be converted into cash, when the harvest time arrived, and given as the annual contribution to the church. Even in so short a time large increase has been experienced in the financial support of the churches and the movement has spread greatly. There are found to be at least three outstanding results: (1) There is the spiritual contribution to the one who has dedicated his acre of land to the Lord. He acquires a new attitude toward the earth and feels that in the cultivation of it he is performing an act which is intrinsically holy; (2) Closely allied with this is the training in stewardship gained by the giver; (3) Lastly, but not of least importance, since the inauguration of this plan there has been a continued increase in church income. People who never imagined they could spare anything for the support of the church, gladly give their labor on the Lord's Acre, or their care of the dedicated calf or hog, and when that particular portion of the farm product is converted into cash they proudly look upon it as the Lord's portion of the income.

Certainly no one acquainted with Japanese rural economic conditions, and with the psychological background of rice-contribution inherited from generations of Buddhist practice, will fail to recognize in this movement valuable suggestions for the development of the contributing end of the self-support program in the rural Parish in Japan. With not more than two or three acres in his farm the Japanese farmer will not be able to have a "Lord's Acre," but he can have a "Lord's *tsubo*"¹⁵ or some other specified area of ground, or he

¹⁵ 1 *tsubo*=36 sq. feet.

can dedicate one hog, or the income from one hen, or in other ways adapt the principle to local conditions.

We add this consideration to the others previously mentioned with the conviction that, in the light of experience already gained and of a coöperative plan of experimentation on the part of all concerned with the building up of the self-supporting Christian enterprise in rural Japan, success is assured.

Undoubtedly there will be Parishes founded upon nuclei already existent where it will be possible for a few members to give some financial support early in the project. In such cases a smaller tract of land and less in the way of an equipment-basis would be required than is considered as essential in most cases where there would be no such nucleus upon which to build. A careful study of each field should determine the nature of the equipment needed as a self-support basis.

CHAPTER IX

SURVEYING THE FIELD

IT WOULD seem almost platitudinous to urge, at this point, the desirability or the necessity of a thorough survey of the area which is under contemplation as a field for the development of a Larger Parish program. Yet experience teaches us that a plea for such a survey is not out of place.

No thorough Christian service program is possible without a clear-cut set of objectives to serve as a goal, and such a set of aims can not well be formulated without a detailed knowledge of local conditions and needs which only a survey can reveal. This statement should need no further proof than a careful observation of the operation and results of a number of projects, including some which proceed on the basis of such surveys and others which do not. Such observation convinces one of the inestimable value of an accurate grasp of the relevant facts and conditions, as a basis for the projection of the aims which are to motivate the whole project.

Such a survey is valuable at any time, but its value is the sooner rendered available if conducted as a step preliminary to the commencement of activities, or rather, should it be said, before the selection of a field. The latter point, however, need hardly be stressed, inasmuch as any rural portion of Japan will reveal the need of the Christian message. No portion of rural Japan today would fail to qualify from the standpoint of the need for such a Christian service as is contem-

plated in the Parish ideal. Yet, although this may be admitted, there is such a thing as greater and lesser need. Hence, as is suggested in another chapter,¹ the whole scheme of occupying the rural field should involve, early in the development, rather an extensive survey on the part of those sponsoring² the idea to determine which locations should be occupied first.

Furthermore, on the part of the same group, there should be a continuous carrying on of this survey program with the view to the selection of the most appropriate locations for the expansion of work into wider areas, a sort of a first, second and third choice preparatory-basis for the opening up of new Parishes when opportunity and personnel renders it possible.

However, this preliminary group of studies will not complete the task of surveying. When he arrives on a field which has been selected as the location for the establishment of a community Parish, the one to whom has been committed the responsibility of directing the activities through which the accomplishments of its aims is sought should precede his plans by a checking up of the details of the survey previously made by the promoting groups and should go into a more detailed study of conditions than would have been attempted in the preliminary survey. Such a diagnosis of the ills of his Parish should be invaluable in the laying of the plans for operation. Furthermore, it should be effective in the sharpening of his own interest and zeal in the execution of the aims and objectives which are formulated.

With the shifting of population and the changing of conditions within the area concerned, the survey pro-

¹ See Chapter XV.

² See Chapter XIII.

gram will need to be kept always on the table for future reference. At least every few years, depending on the rapidity or the slowness of changes within the given district, a rather careful review of the study should be made, checking up on the items of the former studies and sometimes incorporating new items presented by circumstances.

The All Japan Conference on Rural Evangelism held in Gotemba in July, 1931, grasping the significance and importance of this preparatory phase of the work, laid strong emphasis on it during one of its sessions and passed three recommendations,⁸ which if followed out, should be effective in accomplishing the preliminary phase of the twofold survey program suggested above.

The agency proposed in the first recommendation should be of a sufficiently large personnel and an adequate budget to enable it to carry on a wide range of work within the next few years. In this task it would be supposed that all Christian bodies interested in the initiation of the new rural enterprise could very well coöperate. The National Christian Council, under whose auspices the agency should be constituted, and to which it should be responsible, should seek to coöpt the assistance of all mission bodies, who in turn should instruct rural-minded members, among their respective personnels, to coöperate with the N. C. C. agency in this work. For this purpose appropriations should be made within the N. C. C. and the missions in the budgeting of their funds for evangelistic work. The difficulty of making such provision, in these days of decreasing funds, is equalled only by the importance of this phase of the task as an essential preparatory step upon which the successful execution of the whole

⁸ See Section II of the Findings as quoted in Appendix I.

scheme will be largely dependent. Such preliminary studies would greatly enhance the value of funds later expended in the rural evangelistic program, of which it should be considered an intrinsic element.

The second of the above-mentioned three recommendations envisages the dissemination of relevant information which should be of great value in the development of interest in, and methods of conducting, the rural evangelistic program. Neglect of such dissemination of the experience gained to all branches of rural evangelistic effort would be a great loss to all concerned. The material of such reports should embody not only the social, economic, and religious facts discovered through the surveys but might very well contain valuable suggestions regarding what experience has taught relative to the nature of the questions which should be asked in the pursuit of the studies. Such suggestions would be valuable in the continued program of studies in other areas and in the repeated prosecution of surveys within the bounds of the established Rural Parish.

Among this material which the N. C. C. is requested to "collect, publish and distribute" should be a studied tabulation of the governmental and other social agencies with which contact should be established in the pursuit of survey studies. There is a regrettable tendency among many religious workers to disregard valuable sources of information which are close at hand. It may be presumed that, in most cases, this is due to ignorance of what may be gained from these sources. A pamphlet containing a summary of all such agencies in various districts, and of the nature of the information which may be secured from them and through co-operation with them, would be of inestimable value

to all who contribute to the task of making the studies upon which work should be developed.

It does not seem appropriate here to put into definite form what might be conceived to be an ideal survey form for use in such studies. Such form will differ somewhat with localities but should cover the religious, social and economic conditions of the people whom it is proposed to serve, for without the relevant facts in these fields a complete set of objectives can not be definitely formulated, and without definite aims the program of service will be incomplete and spasmodic.

CHAPTER X

SERVING THE COMMUNITY

“**W**HOSOEVER is chief among you, let him be your servant,”¹ was Jesus’ expression of what should characterize a true leader of the people. “Heal the sick, cleanse the lepers, raise the dead, cast out devils”² constitutes several phases of the service which He enjoined upon the disciples whom He was sending out to serve the community, a program mentioned second only to that of preaching.³ This ideal of service was not least among the emphases of the parting commission to His disciples when Jesus laid the broad foundation for such service on the totality of the message imparted to His disciples. “*All things, whatsoever* I have commanded you,”⁴ was to constitute the basis of the program of teaching, and that could not have been intended to exclude either the religious teaching or the social service phases of His own life in the community in which He lived.

Jesus did not commission His disciples to confine their efforts to the teaching of religious truth, nor did He lay upon their shoulders the task of healing the sick and leaving them without religious instruction. He did commission them to carry on both phases of a twofold program, the religious and the social service aspects.

The world has made a mistake in thinking of “Chris-

¹ Matt. 20: 27.

² Matt. 10: 8.

³ Matt. 10: 7.

⁴ Matt. 28: 20.

tianity" as only a religion; it is a religio-social system embracing both the religious concepts of Jesus and His social service ideals. Individual Christians may differ in their own emphases within this system, one stressing only, or chiefly, the religious aspect and another only, or largely, the social aspect; but neither has a right to call himself Christian, or his program Christian, to the exclusion of the other. Both are Christian but neither is the whole of Christianity.

Should a Christian enterprise include only a propagation of the individual phase of the Christian religion? If it does, it is not a full-orbed Christian enterprise. If one wishes to promulgate the individual-religious phase of Christianity, to the exclusion of the social-service aspect, or vice versa, he will be performing an important part of the task which Jesus laid upon His followers, but he will not be, in either case, fulfilling the great program embodied in that final commission.

The attitude adopted in this treatise is that the new program of presenting Christianity to rural Japan should be sufficiently comprehensive to include all that Jesus intended should be included in the activities of those whom he sent out to carry on His program; and this, we take it, includes an individual service which is primarily religious, and a social service which involves the mutual relationships of such individuals with each other as component parts of a social structure. The enterprise of "serving the community" would involve, therefore, a coördinated Christian program of both religious and social emphases, the priority of the former being only logical and not in any degree temporal.

On the basis of this logical priority position we would, therefore, stipulate that the fundamental service of the Rural Parish to the community is religious service.

In spite of all of the anti-church, super-church, non-church and other un-church opinions copiously expressed, in various quarters, we are compelled to admit that it will be an inestimable loss to the whole Christian enterprise in rural Japan if it is not made church-centric throughout. The whole trend of opposition to organized religion is little more than a complex of unsatisfied personal desires. The church is not doing or saying what I would like it to do or say; therefore I maintain that there should be no organized church and claim that every individual should be left entirely free to follow his own spiritual impulses. I preach this doctrine and a sufficient number of similarly minded people flock to my banner of "non-church" religion, and another denomination is established; a "non-church" church develops which is not able to carry out its program without some sort of an organization to hold it together and promote its "non-church" and "anti-organization" tents. One might as well attempt to maintain that a country should be governed without an organized government as to defend a non-church religion.

To maintain that the new evangelistic occupation of rural Japan should, from the first, be made church-centric is only to emphasize that the religious phase of the enterprise should be kept in its proper positions of logical priority. To imagine that if this is done people will not assemble, as social beings should and unavoidably must, and that if they do assemble they will find no necessity for some form of organization is

as impossible as it is futile. The conclusion of the whole hackneyed problem is to continue to build up the church and continue to work for the implantation, in the hearts of men, of the mind that was in Christ.⁵ Make the whole spirit of the church so thoroughly Christ-like that there will be no ground for the dissatisfaction which has given rise to the prevalent non-church psychology. In other words, let the whole church program be so community-centric that the community program can not avoid being church-centric.

Each Community Parish should have as its aim the establishment of a church as its central feature. This may be, in some cases, in the town which is the population-center of the Parish district. Geographically this will be as nearly as feasible at the center of the Parish, which may be within a circle whose diameter is approximately four or five miles. The boundary and the center will have been quite clearly determined as a result of the preliminary survey conducted by the sponsorship bodies⁶ who have coöperated in the selection of the area. In different localities the size of the area will vary quite considerably from this norm and, needless to say, will probably seldom approach a circular shape. But whether or not the church can be located in the geographical center of the area, it must be central in the interest and objectives of the Parish.

This church may be composed of a number of branches throughout the Parish and it may be that a combined meeting of these branches at the central church will not be held oftener than once in a month, especially during the busiest seasons of the year. But

⁵ Philippians 2: 5.

⁶ See Ch. XIII.

if such combined meetings are not found to be feasible oftener than is suggested here, the district groups, at least, should find time to have their meetings at least once a week, thus strengthening the group-consciousness and developing their Christian faith and knowledge.

The apparent feasibility and successful operation of the church of Guihulñgan, in the Philippine Islands, renders it well worth the serious study of rural-church builders in other sections of the earth. The township of Guihulñgan comprises 30,000 people, about the same as, or slightly less than, would be in the average Community Parish in Japan. The central church organization is located in the local government center, in which about half of the above-mentioned population lives, and is divided into 19 districts covering the whole territory and including the other half of the 30,000 people who occupy the total area. Each of these 19 districts has its membership, varying from 30 to 150, and all are directly related to the central organization. Each district group has its own local meetings, prayer-meetings, Sunday schools, and in some cases, services of worship, but all meet together at the central church once each week. Communion services are conducted in the central church three times during the year and special effort is made, on those occasions, to secure a larger attendance than is customary at the weekly combined services.

No doubt there are points of striking variance between conditions in the Philippine Islands and in Japan, but the experience of this plant, which is no longer looked upon as an experiment, should not be omitted from the study of those who in Japan are interested in the development of a rural Christian enterprise. Dr.

Kenyon L. Butterfield, to whose report the writer is indebted for information regarding this notable community Parish, says with regard to it, "it would be mere sentimentalism to call this Parish a model, but I think it can be regarded as almost a standard type of organization for the rural church of any missionary area with which I am familiar."⁷

As a matter of fact the reflection of this model could not be escaped when, at the time of the Gotemba Conference, the foundation layers of the Japan rural evangelistic program were faced by the necessity of formulating a statement which would indicate the general nature of the new scheme of occupying the rural areas of Japan for Christ. "In order to promote and unify the newly initiated movement for rural evangelism we recognize the need of establishing a clearly defined Rural Parish."⁸ That this general statement included, in its intention, a church, built on lines similar to the model referred to above, can scarcely be doubted by any who are cognizant of the wealth of comparative material which entered into the considerations of that conference.

That a strong department of religious education should be included in the organization of such a church will be recognized by all who grasp the strategic importance of children in the building of a church for tomorrow. Experience teaches that no large number of the older members of Japanese society will be prevailed upon to abandon their inherited relations to the older religious systems and embrace Christianity in any positive and active way. But among the young folks and children of today there is an alluring field

⁷ The Rural Mission of the Church in Eastern Asia, p. 170.

⁸ Toward a Christian Rural Civilization, p. 4.

for the cultivation of a "Christian rural civilization" of tomorrow. The children who attend the Sunday school of today, even though they may drop out and become buried in various activities quite far from Christian in their bearings, are prepared for the acceptance of the Christian message which reaches them through other channels of approach tomorrow.

How the director of the Parish should be enabled, through the assistance of a religious education specialist and of a body of lay-assistants, to carry forward this essential portion of the religious aim of the Parish will be more fully discussed in the next chapter. Suffice it to clearly envisage, at this point, the inestimable value, to the growth of a church and the upbuilding of Christian faith and character, of a thorough program of religious education. The Sunday school, the Bible Study Group, the Farmer's Gospel School, these and whatever other methods may be found advantageous will furnish the machinery through which accomplishment of the aims of this department will be sought.

The question of the philological vehicle best adapted to the conveyance of the Christian message to the rural people of Japan is not an unimportant one. Although Japan boasts of more than 99% literacy, it is nevertheless true that a majority of the people in the rural districts are not acquainted with much of the language used by the scholar. The advisability of ministers, even in urban churches, preaching in the colloquial language of the average man has often been urged but the practice of the precept has seldom been accomplished. It is true that in recent years an increasing number of preachers have been seeing the necessity of getting their message across to the average

man and accordingly have been abandoning the literary style in favor of the colloquial in their preaching.

However, when we are considering the field of rural evangelism the urgency in this matter becomes the more acute for in the country there is a much more general failure to comprehend the meaning of a sermon or other public discourse conveyed by means of the "platform style" of language. That the Parish director, no matter how well educated he may be, should confine himself to the use of the language understood by the people of his Parish would seem to be beyond the need of suggestion if one were not familiar with the common tendency among trained men to employ language which they secretly know will not be understood. If this custom is adhered to in the rural evangelistic program it will be an inexcusable loss to all concerned.

The same problem applies to Christian literature. Little interest would be displayed in literature written completely over their heads. There should be a well planned series of books and pamphlets written with special consideration of the farmer's language and customs. In serving the community the Parish can make effective use of large quantities of such literature, for within their reading ability the Japanese country people are fond of reading.

Closely allied with this question is that which has often been raised regarding a revision of the Bible to meet the farmer's needs. The Bible may be, to some extent, honored by the farmer with a sort of superstitious awe inasmuch as it is known by him to be a "holy book," but God's Word to men is not meant to inspire that sort of an attitude. It is the verbal conveyance of concepts from the mind of God to men

everywhere. It is not unreasonable, therefore, to insist that it be printed in such language as can be understood by all nationalities and classes of men. The fact that it is translated into Japanese is of no value to the classes of Japanese people who are not able to understand the particular type of language used in the translation. On the basis of such reasoning there is already under consideration the matter of the printing of a farmer's Bible which would be of great value in the service of the Parish in its religious aspect.

It might be surmised that with the above intimated aims of the religious phase of the Christian message to occupy the attention of the Parish leaders there would be no time and energy remaining for the accomplishment of the social aims. However, such need not be the case. It will be the responsibility of the Parish director to distribute the energies of the staff in such a way as will make possible a well proportioned presentation of the full Christian message. If he is efficient in the execution of his task the "ministry of healing" will not be neglected.

Even in the pioneer days of the enterprise, when the doctor and the dentist are still being searched for, the Parish director will be able to render valuable service in this line through the dissemination of information regarding hygiene and health. No small influence can be brought to bear on this problem through the young laymen and laywomen who attend the sessions of the Farmer's Gospel School year after year. Another glance at some of the aims⁹ of these schools as they have developed up to date will indicate that attention is given to the problems of rural sociology which would include the one now under consideration.

⁹ See Ch. V and Appendix III.

But such a spreading of information should be looked upon by the Parish as only a half-way measure. It would have immense value in eventually decreasing the amount of sickness and attendant suffering but would not supply the present need of service where such suffering is already being experienced and help is not available. The sparcity of doctors, dentists and midwives in most rural districts in Japan is proverbial and needs no evidence here. Members of these professions have sought to establish their practice in larger centers of population and have left to the villages only such as are not sufficiently capable to succeed in the cities and towns. The expense of securing service from the nearest town or city makes it prohibitive for the farmer. Hence the schedule of the sick is to suffer, die and be buried. The high death rate of the rural districts is due as much to the unavailability of medical service as to the unhealthful conditions which cause the sickness.

It is here that the Parish should render an invaluable service to the community. The clinic may be located at or near the church, or it may be found that a different village is more suitable for its location. In either case it should be known to the public as a part of the Christian Parish program.

Free service should be rendered only to those who can not pay even a small fee. General charges should be made on a basis not above cost, which would include cost of materials, instruments, and a reasonable living for the staff members.¹⁰ This should eliminate the excessive fees of medical service called in from distant points and bring service within the reach of all, from the point of view of both distance and expense. If

¹⁰ See Ch. XI.

funds from outside sources could be hoped for a larger amount of free service and a still lower general fee could be arranged thus increasing the effectiveness of this social phase of the service rendered by the Parish. However, since the genius of the whole scheme is permanent self-support (perhaps on the basis of an initial equipment donation), this part of the program must support itself by fees.

Another phase of the social branch of the Christian program of service for the community involves assistance in salvation from the economic quandry in which the farmer of Japan finds himself. We do not claim that it is a part of the duty of religion to help man pay his debts, but we reiterate the position here assumed, that to refrain from aiding in the solution of so grave a problem, as the economic difficulty in rural Japan, is unchristian; and that, on the contrary, assistance in this field of difficulty is an essential part of Christian service.

When it comes to assisting the Japanese farmer to produce a better crop there is, perhaps, not a great deal to teach. Centuries of experience in the science of producing the most and the best possible on the small area of one to five acres has made the Japanese farmer the fear of the Western agriculturist. However, he would be unscientific indeed who was not prepared to hope and believe that more and better rice could be grown than the achievements of the past have shown. Hence the Rural Parish should endeavor to keep the farmers within its boundaries in constant and vital touch with the experiments and studies being carried on by the Agricultural Schools and Experiment Stations which are scattered widely throughout the country. These institutions are scientifically conducted for

the development and improvement of agricultural methods and are constantly arriving at results which eventually reach the attention of most farmers. But the unfortunate part of this situation is that the average farmer does not reap the benefits of such improvements until long after they have been achieved. By keeping the government agricultural specialist in touch with the community and the community in touch with the findings of the experiment stations the Parish can render a valuable service.

This service can be performed more especially in the field of new varieties of farm products. In this even the Parish farm can constitute itself an experiment station in growing, for the support of its staff, crops which are unknown to the community, or at least untried. It can demonstrate how supposedly useless hillsides can be converted into vineyards, fruit orchards, poultry-quarters or mushroom-farms, thus adding healthful variety to the insufficient dietary arrangements, and income which will alleviate the acute economic plight into which the farmers have been forced.

The theoretical side of these demonstrations, as well as the important points of information available from the government experiment stations, can be made a part of the annual program of the Farmer's Gospel School. The Parish director will make a great mistake if he does not endeavor to secure the presence and help of the nearest government specialist for a part in each session of the School.

So much has been said and written with regard to the need of coöperative effort on the part of Japanese farmers that it seems superfluous to make more than a

mention of the subject here.¹¹ The existence of approximately 15,000 coöperative societies in Japan indicates an extensive development of the idea and the degree of success which has attended its application to the farmer's needs. But after all only a good beginning has been accomplished and there is a great future ahead for the enterprise. It no doubt has contributed to the prevention of greater economic discomfort than actually exists, and if widely and judiciously practiced would be instrumental in bringing noteworthy benefit to the rural people throughout the land.

The coöperative credit system is needed to make possible the securing of funds for land and implement purchase without the high interest charges which have wrought such havoc in the past and rendered impossible the payment of debts.

The coöperative marketing arrangement is essential to the proper regulation of prices of farm products so that the present slumps in prices due to competitive greed may be avoided. To cite but one example, the poultry business could have been maintained as a lucrative subsidiary if the producers had coöperated in holding the market price of eggs where it should be. But as soon as a fairly large number began to put their products on the market the larger producers began to cut down sale prices until most of the small producers have found that the profit is too small to make it worth while, and large numbers have abandoned the effort.

But even this eventuality might have been avoided by a careful coöperative purchasing of feed. The source of the trouble was twofold. With the abnor-

¹¹ The widely known enthusiasm of Dr. Kagawa in the promotion of coöperative efforts among the farmers should be emulated by all who have at heart the uplift of the rural people of Japan.

mal lowering of sale price of eggs there was not a corresponding decrease in the cost of production, which decrease could be largely accomplished through coöperative purchasing.

This necessity for coöperation in purchasing applies even more strongly to the purchase of other requirements such as fertilizer, seed, and farm implements. With coöperation in the purchase of these necessities the cost of production could be greatly reduced and, with similar control of market prices, something like a reasonable profit could be realized from the sacrifice and toil which are the lot of the farmer.

The Rural Parish can render a great service to the community by promoting the organization and support of all branches of coöperative effort among the farmers. But, along with the urge to enter into the kind of coöperative association which legislation has put within the reach of every farming community in Japan, it will be the place of the Rural Parish to instill into the hearts of the farmers the spirit of coöperation without which even coöperative associations must fail.

No more than a suggestive sketch of the lines along which the Rural Parish should serve the community has been attempted. Much more can be suggested. But this treatise is a statement of minimums, and accordingly we state here only what we conceive to be the minimum of what ought to be done.

But upon whom will fall the burden of attempting even this minimum service?



PART IV
AN ADEQUATE LEADERSHIP

Chapter XI. The Personnel Problem

Chapter XII. Leadership Training

Chapter XIII. Sponsorship



CHAPTER XI

THE PERSONNEL PROBLEM

WE HAVE reached the point where an extremely vital question must be raised. It may be asserted that the Larger Community Parish, to which we have been giving our consideration, sounds very well as an ideal method of reaching rural Japan with the Christian message, but that from various points of view it is impractical. The question is asked, "Where can suitable leaders for projects of this nature be found, and how can they be induced to give their lives to the promulgation of this type of a program?" It is fundamentally a question of personnel. What should be the qualifications and characteristics of the man who shall assume the responsibility of being one of the thousand leaders required for the initiation and development of the one thousand Community Parishes which may be stipulated as a minimum goal to be striven for?¹ In answering this question we can only postulate an ideal and hope that, in as many respects as possible, each rural leader, the director of the Parish, shall approach this standard.

1. The Parish director must be, first of all, a God-called, Spirit-filled *evangelist*. No one of these three descriptive terms is used inadvisedly. In some ears they may, no doubt, seem to smack of ancient lineage. However, the writer is not aware that it has been proved that, in the case of people, or words, or ideas, ancient lineage is indicative of inferiority. If better

¹ See Ch. XV.

terms are available they may be substituted, providing they do not detract from the content of these terms. The man required for this leadership must be God-called, he must be Spirit-filled, and he must be an evangelist in the full sense of that word.

Not much can be hoped for from the appearance upon this program of a man who is not called of God to serve in this great enterprise. The prospective director who looks upon the Rural Parish as a place in which he would be willing to work until there is a better opening is not called of God to this work and should not be permitted to degrade the morale of the enterprise by his presence in it. This scheme provides no stepping-stones to higher positions. Any point in it is top-notch position and should not be subjected to the degrading influence of being considered as a temporary job or a step in a stairway to a higher heaven of service. It would be a great misfortune to permit the entrance into this field of anyone who is not conscious of a divine call to give his whole life in consecrated effort to win the rural community, into which he is called, to allegiance to Christ.

If he is really conscious of being called to life service in this field he will insure a successful outcome of his own local endeavor, and contribute to the successful eventuation of the whole wide program, if he complies carefully with those spiritual laws upon which depends that condition designated by the term "Spirit-filled." The Spirit of Power will not be able to find expression through his life unless his personality is void of self-interest and self-centered designs. His only ambition must be the performing of the fullest possible Christian service, with each individual within his Parish as the goal of his effort. If it is feared that

this is too extensive an aim, inasmuch as his Parish may include approximately 40,000 such individuals, it might be well to recall that no individual is beyond the borders of the empire of God's will to save, and that a lesser aim is unworthy of the messenger of God in the task of eventualizing His will. In accordance with the extent of this vision and the degree of self-abrogation will the Spirit fill him with power to accomplish this aim.

In view of these positions it may seem almost superfluous to repeat the third above-mentioned characteristic, namely, that the director of the rural parish should be, above all else, an evangelist. He should be indefatigable in his presentation of the "good news," in the deepest and, at the same time, the broadest conception of that term. He will be conscious of the important fact that the only basis of a permanently successful and worth-while social-betterment program is a basically essential and logically synchronous individual-betterment program. He will not be deluded by either of the two misconceptions that either an individual or a social gospel is an adequate message of salvation; but, knowing that both phases are integral parts of one and the same message, he will enable the people of his parish to glean the sum-total of that message from his words and from his life among them.

Such an evangelist will avoid the error, on the one hand, of sitting on the "tatami"² waiting for truth seekers to come to him to learn his interpretations of the abstractions of Christian philosophy, and, on the other hand, that of supposing that he can save the people of his parish by going about among them showing them how to induce hens to lay more and better

² Straw matting of the Japanese home.

eggs, or how to beat the "sharks" in the game of controlling the market. He will be a propagator of what his people will have good reason to accept as "good news" (gospel), and thus he will be an evangelist in the full and true sense of that nomenclature.

2. In order that he may be able to present both phases of this individual-social gospel, this evangelist will have to be one who can *sympathetically* enter into the farmer's problems and difficulties. This is, in the first place, a matter of *temperament*. He must be constitutionally at one with the farmer and "feel with"³ him all of his emotions, not merely by the exercise of the imagination but by feeling a oneness with him so real that the farmer's sorrows will be his own sorrows, the farmer's joy his own joy, the depressing influence of the farmer's debt his own depression, and the farmer's advancement his own promotion.

It is an open question as to whether any but a rural-born and rural-reared person can qualify at this point. There are those who are making the claim that the rural evangelist must be a son of the soil. In view of this temperamental qualification which we are now considering, the viewpoint of those who make this claim can easily be seen. It seems that there should be no disparity of opinion as to the desirability of rural birth and experience as a source of this necessary qualification of temperament. Who can sympathize with the farmer better than one who by birth has inherited his complexes, and by experience has shared his problems?⁴ The conclusion of the matter, then, is not that the rural evangelist *must* be farm-born and

³ Greek *συν+παθεω* (sun+patheo).

⁴ D. Spencer Hatch argues the necessity of this qualification for the village leader in India. *Up From Poverty*, p. 180.

reared, but that such birth and rearing are exceedingly valuable and should weigh heavily in the selection of leaders for this Rural Community Parish enterprise. The necessity of such birth and early environment must not be stated so dogmatically that there will be no place for the city-bred man who, in spite of his environment, is sufficiently rural-minded in his natural make-up and is temperamentally equipped to sympathize deeply and sincerely with rural people in all of their needs. In general it must be recognized that such adaptability would be exceedingly rare, but the possibility of such a characteristic should not be denied.

3. Closely allied with this temperamental requisite is the necessity for a *mental equipment* which ordinarily grows out of experience in farming but which may be improved by special study. The Rural Community Parish director will not be influential in his community if he reveals ignorance of farming methods and principles. The writer witnessed the comedy of a young prospective rural evangelist who, in the presence of a small group of farmers, good-naturedly offered to go the round of the field with the horse and plow while the plowman took a rest. His intention was commendable but his judgment was woefully lacking for one round of the field was sufficient to reveal that he neither knew how to direct the plowshare nor how to drive the horse. Needless to say, the experience did not enhance his standing and influence in the community nor did it contribute toward the winning of the confidence of the farmers, which is essential for a successful work among them.

However, even a good experimental knowledge of farming will be hardly sufficient for the leader of the rural Parish. His influence and helpfulness will be

incalculably enhanced by the possession of a knowledge more technical and detailed than that which grows out of ordinary farming experience. While a scientific agricultural training may possibly not be designated as a "sine qua non" of the equipment of the rural evangelist, yet its value to him would be so great and its effects so far-reaching that, to say the least, it would be a great pity for him to be without it. Without at least a good outline of knowledge of the science of agriculture his service to the community would be seriously handicapped.

Here again, though, it needs to be made clear that, in spite of the handicap of not possessing this technical knowledge, the director of the Parish may conceivably be able to lead his community into paths of great uplift and valuable social as well as individual betterment. But to admit this is not to diminish the estimate of the advantage possessed by him who has this valuable training as a part of his equipment.

4. The Rural Community Parish director will be a misfit if he does not possess a *love of toil*. This is no "white-collar" position. The distance and reservation between himself and the farmer commences to break down when he is seen with perspiration on his brow, spading the same soil as the farmer spades, mending the same irrigation dyke as the farmer mends, or weeding the same garden as the farmer weeds. Leaving out of consideration the relation of such toil to his livelihood it would be worth all the perspiration and fatigue and soiling of sandals on feet if there were no other reward than the respect and confidence of the people of the community. This respect and confidence is greatly enhanced if this farmer-evangelist can produce a better quality or quantity of crop or can suc-

cessfully produce a variety unfamiliar in the neighborhood. Here is where an agricultural training, previously mentioned, will be of great value both to evangelist and to community. But the phase of this situation with which we are now concerned is the spirit in which the farmer-evangelist does this work. If he toils because he fears the wolf of starvation, if he sweats only because he knows that without perspiration there will be no rice, the rice will probably come and the wolf may stay away but the influence upon the community will not likely be noticeable. Love of the soil and love of toil should be exceeded only by his love of the sheep who, without himself are without a shepherd.

5. This last statement leads us to specify two or three further departments of knowledge which should characterize the personnel of the leadership of the Larger Parish in Japanese rural evangelization. Among these is at least a broad *knowledge of the science of economics*. If the Parish director has any real love for the people of his community he will be sufficiently concerned about the economic swamp in which they are mired to wish to assist in their rescue. He will want to be acquainted with the legal aspects of the land-tenure problem and of the problems of marketing and credit. He will want to know what agencies there are already in existence for the correction of economic inequalities and inconveniences. Without a store of knowledge of the underlying causes of economic distress among the farmers and of the means which world experience is pointing out for the remedy of those conditions, the Parish director will lose an important phase of his opportunity to serve the community. At this point in our consideration we

are not asking how he shall acquire this store of information, but we are asserting that the possession of it is one of the very desirable, if not absolutely essential, qualifications of the personnel of this program.

6. Closely associated with this mental equipment is another essential possession of this leader. If he has a real love for the people in his Parish he will be conscious of a desire to *lead them along improved sociological paths*. A grasp of the main outlines of the science of sociology, with emphasis on the very practical phases which bear upon the community-building problems, is therefore a necessary tool in his service. If, as has been pointed out in another chapter, a full-orbed presentation of the religion of Jesus can not overlook such important needs in the daily life of the farmers as their cultural, educational and social needs, a broad comprehension of the principles which underlie the troubles and insufficiencies in these departments of life and a positive and practical program for the betterment of these conditions must be a part of the equipment of him who would direct the affairs of a Larger Community Parish in Japan. If he can be more or less of a sociological expert it will be that much the better, but with all of the other necessary attainments it may be too much to expect more than a general knowledge with a few very definite and practical plans for betterment in this field.

7. To mention a *grasp of the essentials of the Christian religion* as one of the qualifications of the Rural Parish director may seem platitudinous. And yet there is something which should be said along this line. We are not considering, at this point, the great band of lay-assistants which are not only desirable but essential in the whole scheme of rural evangelism. These

will be accepted for the sincerity of their faith and of their desire to help, not for their technical knowledge of the "why and wherefores" of Christianity as a system of beliefs. But the Parish director will need to be more or less of a specialist in the Christian religion. From school-teachers, non-Christian priests and other comparatively well informed inquirers, even in rural districts, come questions which require much more than a "simply believe" reply. The lay-assistant, in such cases, may have to say to the inquirer, "let us go and talk that over with "sensei,"⁵ and the Parish leader must be one who can meet the deepest needs of this class of inquirers.

This qualification can not be too firmly insisted on. Since so much depends on the attitude of the school-teachers and others of what we might term the intellectual section of the village (and we must not forget that even the rural areas of Japan have such sections in their populace), that it will be a great loss to the campaign of Christianity in rural Japan if the Parish leader can not be a suitable leader of the thought-life of the small but powerful intellectual group.

8. For the Parish leader, a grasp of the basic tenets of the Christian religion is not sufficient. He may not have on his staff a *religious education expert* and he himself will need to be one. An important phase of his whole task will be the instruction of young and old within his Parish. Religious education is no longer the "hit and miss" process that it may have been considered to be a generation ago. It is a science by itself and as such requires special study and expert knowledge.⁶ In view of the important place of this branch

⁵ "Teacher."

⁶ In this field of knowledge the technique of character-building must never be allowed to become secondary to that of society-building.

within the whole rural evangelism scheme it will be an inestimable loss if the director of the work is not an expert in this field. If he is positive that, from the beginning of his work, he is going to be supplied with the desirable staff, including a religious educational specialist, he might be justified in omitting this phase of his preparation. But for some years he will be, in all probability, obliged to be "jack of all trades" in a varied program. It is in view of this strong probability that we feel that a consideration of the personnel problem should not omit this qualification from the requisites.

9. The leader whom we are considering for the position of director of the Rural Parish should be, in addition to the qualifications already mentioned, *a master of the art of administration*. He must be one who knows how to work with and through others. It is not enough that he should be able to *do*. He must be an adept in the field of *getting it done*. While he must avoid *seeming* to be an *overseer*, he must have a vision of a task much larger than he, as an individual, can even think of accomplishing, and must know how to win the voluntary and cheerful coöperation of a capable and locally elected lay leader in each village within the bounds of his Parish. He must have the knack of utilizing and winning the support of whatever government or other agencies may be available for the actualizing of his vision of a Christian social order in his community. Without this special gift of an administrative sense this leader will soon find himself in trouble and opposed

A rich field for the exercise of this faculty of winning coöperation will be found in the Young Men's and Young Woman's Associations, both of which groups are potential reservoirs of assistance in community programs.

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by some of the very forces which ought to be his allies in the task. There has been sufficient experience to indicate that many cases of antagonism and hostility can be averted and converted into valuable assets by a utilization of this same administrative knack which we covet for every director in the developing program of rural evangelism in Japan. Many failures, in the carrying out of projects which have had the most lofty aims, can be attributed to a lack of this special qualification which we here intimate as essential for the Rural Parish director. To a certain extent this administrative ability is an inherent natural gift, but it is also largely a matter of training. From this latter point of view it must be considered in a later chapter.

The qualifications of leadership in this plan for the evangelization of the rural half of Japan do not differ, essentially, from the requisites for similar workers in other sections of the world. Special features will vary in different locations, even within the bounds of one country, but the great underlying principles of true leadership are universal. D. Spencer Hatch, in a thoughtful treatment of the "Problem of Leadership" in rural India quotes the following list of attributes:⁸

1. Ability to inspire following, in sympathy with, and loyalty to task.
2. Knowledge of situation and clear conception of problem.
3. Sympathy with and loyalty to situation.
4. Ability to solve problems and put theory into practice.
5. Group harmonizer, spokesman, planner, in short, integrator.
6. Initiative, organizing ability, intangible personal factors.

⁸ D. Spencer Hatch in "Up From Poverty in Rural India" quotes from Nafe "Outline on Leadership," pp. 2-3.

7. Reflecting morals and emotions of group, but may change both.
8. Sufficient strength to carry out project.
9. Willingness to be a leader.
10. Faith and hope in the goal sought.

To this list the author of "Up from Poverty" adds two items which he considers too valuable for omission. One is:

11. Sympathy, in a broader and deeper sense than that indicated above in No. 3.

The other is:

12. Spirituality, which he notes is an item "not included as an attribute by psychologists, sociologists, philosophers and educationalists" in their treatment of the subject of leadership. This qualification is here added as the author's clear conviction, based on experience, that in India, in view of their religious nature, "the nonspiritual man can be but a foreigner to the Indian people."⁹

Although the type of leader, whose qualifications are being discussed by the above author, differs somewhat from the Rural Community Parish director in the new rural evangelistic program in Japan, nevertheless, considered in broad outline, the necessary characteristics of the two types of leaders do not differ materially.

However, it might be nearer to an appropriate parallelism to compare the personnel of the rural reconstruction program, dealt with in "Up from Poverty," with that of the body of lay-assistants which we would hope will be raised up in Japan to make possible the carrying out of the aims of the Parish, under the guidance of its director. Without a strong personnel of such assistants it is impossible to envisage any great

⁹ Ibid, p. 173.

success in a thorough accomplishment of the broad aims, as they have been presented. Reference has already been made, in another connection, to the human impossibility of actualizing the aims of the new scheme apart from the assistance of a large body of such lay-assistants. With regard to the qualifications of this group, it must be admitted, in the first place, that they cannot be expected to be, and need not be, on a par with those of the Parish director. Nevertheless, they should approach, as nearly as possible, the standards set forth in the above list of qualifications for leaders in India.

To examine these in a little more detail and draw inference, we might conclude, first, that the Parish director in Japan should seek the *coöperation of laymen*, at least one in each hamlet within the Parish, who have that spiritual quality referred to in the above list of qualifications for rural leaders in India. He may not yet be a pronounced Christian but he will need to be openly sympathetic to the Christian message. He will need to be one who is sufficiently sympathetic with the spiritual phases of Christianity to permit the free use of his home for religious services such as Bible classes, Sunday-school sessions, preaching and worship services. Not only should this lay-leader be sufficiently sympathetic to permit these gatherings in his home. He should be sufficiently concerned with the success of such gatherings, and have sufficient faith in the value of such meetings, to make special effort to gather the villagers together whenever Christian meetings are scheduled. A man with noble spiritual inclinations, if not a Christian when he assumes the position of thus assisting in the aims of the Parish for his particular village or hamlet, is almost certain to develop into a

leader who will openly declare his faith before he has been long engaged in this work. If it be objected that such leaders will be extremely difficult to find, the reply is that in many localities that will be the case, but that we shall need to have some of that faith in humanity which will spur us on to search and to hope. Among the good-hearted rural people there are still thousands who, if given an opportunity, will readily show themselves to be on the side of right and eager to assist in the promulgation of a righteous program. We shall not be surprised when this difficulty presents itself as an obstacle in the path of progress, but, on the other hand, it will be to our discredit if we are surprised at the large number of rural districts in which there is someone literally waiting to be guided into a path of such service as this lay-leader position involves. It is, no doubt, a valuable asset to the general cause if a *local official* is sufficiently interested to want to help in the part of the program which concerns his village or hamlet. Such official position would command respect and response and would immediately break through that barrier of hostility which so often makes the beginnings of the work extremely difficult. Such an official would need to be deeply concerned regarding the welfare of the people under his jurisdiction, and to be in possession of a real faith in the value of Christianity to meet their needs before he would think of offering his assistance. Even a passive approval of the proposed Christian scheme of community betterment would not be sufficient to influence him to offer his active assistance. Hence, when such assistance is proffered it can be considered likely that the lay-leadership personnel has a valuable asset which the

Parish director would do well to utilize to the fullest possible extent.

However, such a leader would be comparatively rare, and in the task of recruiting his lay-assistant personnel the Parish leader would not make a special point of searching for this particular class of men for his working force. What he would do very well to keep in view as an ideal would be the "elder son" qualification. Assuming the possession of the other characteristics of lay-leadership, the argument is all in favor of the elder son of the family, provided he has reached an age of sufficient maturity. Upon him falls the responsibility of the whole household. His stay in the community can be considered to be permanent and his influence there is enhanced by his position as head-man in the family. He can be depended upon to supply both the prestige which is desirable for the lay-leader and the continuity without which spasmodic efforts are usually futile.

Reference has already been made to the desirability of having a religious education expert in addition to the Parish director. Providing a sufficient course of training can be made available to him, this may very well be a layman or lay-woman. Preferably it should be a layman who is possessed of the same love of the soil and willingness to toil as are required of the director. He should contribute his share of the labor required to furnish the income to support the enterprise. His share in the labor should release that much more of the director's time and energy for the prosecution of the varied details of his program.

The leader of this department of the Parish, in addition to his knowledge of the principles and methods of Religious Education, must be, by temperament, espe-

cially adept in dealing with young people. All of his knowledge of how it ought to be done will avail comparatively little unless he is skilled in the art of making himself so much loved by the children and young folks that they will be always looking forward to his coming and ready to coöperate, in every possible way, in the execution of the objectives of this department.

He also, as was indicated of the Parish director, must possess a personality which will render him pleasing and acceptable to the village people, who will see in his love of the children and his perfect sincerity and utter sacrificial spirit in all of his efforts, something in which they can place their confidence.

It will be a great misfortune if he too is not, equally with the director, temperamentally able to coöperate pleasantly with all associates in the work. Not only will he have to "get along" with the director of the whole project, but no less skilfully with the local lay-leaders of each hamlet in the Parish. He holds in his hands a powerful weapon of destruction through discord, which will be detrimental to the cause, unless he keeps it carefully sheathed in a scabbard of tact and coördinating good-will.

Whether it may be the wife of the director, or another woman associated with them in the work, who is responsible for the prosecution of the objectives of the "*women's and children's work*" department, she must be qualified by an adequate knowledge of the methods of handling the problems of mothers and children, a knowledge acquired by a careful study of the related problems and, preferably, by her own experience as well. This will not be a position for a young, inexperienced lady in whom the mothers can not well trust and confide. It is, preferably, the place for a good

Christian mother who out of her own rich, experienced life, brings a wealth of helpful and valuable counsel to the women of the Parish and, perhaps through them, to the smaller children.

It will be an immense help to the cause if Mrs. Parish Director can be a woman with the strength and the preparation and the vision to serve in this field. It is not for any other than the director himself to determine whom he shall choose for a help-mate but the "go-between" method of arranging marriages in Japan is not without its valuable aspects. In the case of the Parish director he could insist on his "go-between" selecting candidates from among those whose character and training render them qualified to assist in this important department of the Parish activities. If such candidates are not to be found, the next best move is to select a lady of the necessary religious and temperamental qualities, who would be willing to make the required theoretical preparation before she goes to be the wife of the Parish leader.

It will probably not be disputed if we state our conviction that the *doctor* and the *dentist* who, in many rural districts, are thought of as essential, or at least extremely desirable, in the staff of workers connected with the Rural Community Parish should be likewise Christ-filled personalities who are willing to forego the financial gains which their training and skill might well be expected to bring to them, and who have dedicated their talents to the cause of Christ within the bounds of the Parish. How difficult it may be to find men of that type of training who have, at the same time, this Spirit of service is a question of much concern. However, if they are too difficult to find, the next move is to find men with the spirit of service and

assist them to acquire the necessary technical equipment. In either case he, or she, must be one whose sole ambition is to follow the bidding of the Master to "heal the sick" and to relieve suffering and pain and to prevent the occurrence of these unwelcome phases of human life. The depth of this motive and spirit will determine, largely, the breadth and the thoroughness of the preparation required for the task.¹⁰

It is apparent, furthermore, that in most rural districts there is a woeful lack of the kind of service which can be rendered by a trained *mid-wife*. In view of this need it would not be supposed that the Parish personnel could be considered complete without including a good Christian woman who has the proper training in mid-wifery and the spirit of service. In addition to her skill in obstetrics she should possess a sufficient Christian experience and evangelistic zeal to render her labor of love effective in bringing a spiritual betterment to those whom she assists in a physical way. In case conditions make it too difficult to include such a staff member in addition to the woman's work specialist previously referred to, the same woman might carry the burden of both positions, although this would be to limit, by just that much, the accomplishments of this field of service. The combining of these two positions and the placing of the responsibility of both upon one staff member should therefore be looked upon only as an emergency measure.

¹⁰ It is not the intention to discuss, in this treatise, the problems of the internal organization of the Parish, but the Director should have a general supervision over all departments of the work. He will not be a good Director, however, if he is not able to lay upon each staff member almost entire responsibility for the work of his department. In many cases some of these staff members will be giving only part time to the Parish program.

CHAPTER XII

LEADERSHIP TRAINING

PERHAPS the next difficult problem, exceeded in degree of difficulty only by that of recruiting a personnel which will approximate the standard of the previous chapter, is that of securing an adequate training for these leaders.

It is quite apparent that the training which has been found best for the prospective minister of yesterday, a training the objectives of which was the evangelization of urban fields, is not adaptable to the needs of the new rural program of today and tomorrow. This is no adverse criticism of the theological training of the past in Japan, inadequacy and imperfection of which training has been most deeply felt by those most closely connected with it. It is only a statement of a fact, which none can very well deny, that the training which has been deemed suitable for church leadership of the past did not include what reason would stipulate as essential for the leadership of the rural program, for the simple reason that the present-day picture of a thorough, inclusive, full-orbed, extensive-intensive rural evangelistic enterprise had not been envisaged. However, with the new vision of the need, and the new grasp of what sort of a scheme is essential for its solution, it would be surprising if those upon whom lies the responsibility of training the leaders required in that scheme should fail to see the points of difference between what was suitable under the previous objective and what is essential under the new.

This does not imply a wholesale, general revision of aims and objectives, methods and policies in our theological education program, regardless of what may be determined concerning that program. It implies only the necessity of, in some way, making the whole scheme of theological education sufficiently elastic to provide for the special and distinctive requirement of leaders for the rural field. Whether, in general theological education, courses should be lengthened or shortened, made more elastic or less elastic, or more theological or less theological is a matter with which we are not concerned in this treatment. We are concerned with only those questions which concern the training of the personnel which is deemed to be desirable for the evangelization of rural Japan, especially those who will become leaders or directors of the rural Community Parishes which will eventually form a chain of evangelistic units encompassing the rural half of Japan.

There are various opinions, among those who are interested in rural evangelism, as to the length of time which is required to give an adequate training to the prospective rural worker. A questionnaire sent out to forty representative persons in various rural and semi-rural fields of activity in Japan reveals in regard to this point, two extreme views and several moderate variations. There are those who argue that, even for these rural fields, no shorter period of training than is required for urban church leadership will suffice. The presentation of the Christian message to rural peoples, they contend, requires no less of thorough grasp than does the presentation of the same to urban peoples. Too much is at stake, they say, to encourage the sending forth of half-trained, spiritually and intellectually

immature propounders of the faith. If the rural evangelists need a different degree of preparation from that required of the urban worker the variation should be on the side of an increase rather than a decrease of training.

On the other hand, some contend rather earnestly for a radical decrease in the time required for training. Instead of the present requirement of five years, over and beyond the middle-school education, they urge that middle-school graduation be not a prerequisite, and, further, that not more than two years, or three at most, be required in the special training for rural religious work.

Between these two extremes there seems to be a reasonable medium which should not be difficult for all to agree upon. This medium might very well include a leniency of attitude toward the middle-school prerequisite, especially in cases where agricultural courses have displaced the middle-school course, or portions of it, in the experience of the applicant, and where evangelistic zeal prompts application for entrance upon training. With farm experience and agricultural training for a basis, and with a background of Christian character and faith and a desire to serve in a rural field, entrance upon special training should be welcomed and encouraged, rather than refused on the ground of a lack of middle-school education.

Furthermore, this medium might very well include a compromise in the matter of the time required for special training. Instead of the five years now required in most institutions of training, there might be a reduction of the residence-study-course to three years with one additional year of combined study and practical work at a successfully operating rural Com-

munity Parish. In case the student had entered the seminary training course without the background of an agricultural school training, this practical training year should be preceded by a year at an agricultural school.

Thus it would eventuate that the theological school would carry the prospective rural worker through only three years of training. During this period a place should be made on the schedule for a rather thorough course in religious education and one in rural sociology. Thus it is seen that the program of the ordinary theological seminary must be made sufficiently elastic to meet the needs of this shorter and somewhat different course of training for the rural work specialist. *Call it a special course* if it seems best to do so, but at any rate *make it special*, keeping in mind the special qualifications of the rural Parish leader as presented in the previous chapter.

If it seems impractical to contemplate the union in the near future of the theological seminaries at present operating in Japan it will not likely be considered feasible to attempt the establishment of one training school for rural workers. However, it should not be considered impossible for schools existing not too greatly separated from each other, regardless of denominational tenets, to arrange for a coöperative effort in the teaching of certain of the specifically rural branches of the required training, as, for example, rural sociology. If it could be considered feasible, and not wasteful, for each seminary, independently and separately, to include the desirable courses within its curriculum there would be no point to stressing such coöperation. But it hardly seems likely that each seminary can provide fully the special instruction which is required by the special needs of the rural worker

without some extra teaching force, which would necessitate expenditure which might be, at least partially, saved by combining efforts where seminaries are not too far apart to exchange lectureships in certain branches of study.

But, however, this phase of the subject may be dealt with, it can be maintained most reasonably that the portion of the student's training which involves a period of combined study and practice could very well be interdenominational. It would be the Christian ideal if all the rural Community Parishes, as they are established from time to time, could be organized under *one name*. If there had to be organic relations to one of the existing denominational bodies there could be a parenthetical sub-head to each Parish name. For example, there might be groups of Parishes each of which might have as its nomenclature "Church of Jesus (Methodist branch)"; or another group, "Church of Jesus (Presbyterian branch)"; or another "Church of Jesus (Baptist branch)"; or again "Church of Jesus (Episcopal branch)," etc. This sort of an arrangement would assist in erasing from the rural mind the danger of supposing that the Christian Church is divided.¹ It would, in fact, make the rural area of Japan *one Christian church*, with the branch connections only organic and secondary.

To this latter suggestion it is replied, no doubt, that, after all, that would be true even with the regular denominational names attached. Then why not erase the possibility of misunderstandings by the above proposed method of nomenclature?

Such an arrangement would also facilitate the training problem. To whatever Parish the student would

¹ See Ch. XIV.

go for his last year of practical training and study there would be a consciousness of the oneness of the rural task. He would feel that his fellowship in the task was with the church of Jesus, not especially with any particular branch of it. It might even be that, if the whole program is organically related to the committee of the National Christian Council, two or three Parishes could be conducted so efficiently and so nearly approaching the ideal set for a complete program of Christian rural service that they would be ideal practical centers for the last year of training for Parish directors.

The question naturally arises as to what would be the precise nature of the training during this year at the "Demonstration center" or Parish. Herein the director of the Parish will be under heavy responsibility. Hence an added necessity for the careful selection of the directors of those Parishes which are deemed to be especially suitable centers for the training of leaders. If the director lacks any of the qualifications briefly outlined in the previous chapter he will scarcely qualify as director of a Parish especially selected as a training center for future directors of other Parishes.

Under the influence of the daily devotional hour, or family-prayer period, in which the family of the director and all members of the staff and others present will participate, the student will have increased his familiarity with the Scriptures and his general knowledge of Christian teaching, and will have developed and deepened his own Christian faith. This training will be the more essential in view of the shortened period of residence, study and experience at the theological seminary. If it is true, as often observed, that even at the end of the ordinary five-year course, the

theological student usually goes forth into the work of the ministerial profession with a still immature faith and set of attitudes toward life and its manifold problems, the shortened period of study and growth at the seminary renders all the more essential the experience of participation in the daily devotional hour with the staff of the Parish. Thus there should be, during this last year before assuming the responsibility of directing the work of a similar Parish, a maturing of his own faith and an attainment of precision in his own religious attitudes and ideals.

This year should also be an opportunity for the student to continue his study of sociological problems and their relation to the Christianization of rural peoples. Here there would be an opportunity to learn not alone by reading but, more especially, by doing. He will be assisting in the program of actually applying the Christian religion to the sociological problems of that area. Thus he will gain, during this year, an increased vision of actual service, which will be of far greater value in his future work than a purely theoretical study of the same problems could ever be.

If it has not been possible for him to go into the problems of rural economics during his short three years of study in the theological seminary or during his year in the Agricultural School, now will be his opportunity to get at least a broad outline of the relevant facts. Whether or not he has previously gained some theoretical knowledge, here he can observe more closely the farmer's economic status and see more clearly the bearing of the Christian religion upon the solution of those problems and some of the methods by which the Parish aims, in the spirit of Christ, to bring betterment.

During this year he will have at least one oppor-

tunity to observe and to contribute some assistance toward a session of the Farmer's Gospel School. If he is, himself, a fruit of this branch of endeavor, he will be all the more eager to take part in its service to a new group of farmer youths, and the more qualified to be of assistance in thus influencing and training a group of men who will become lay-leaders of their own districts. But whether or not he has had more than a theoretical knowledge of the methods and aims of the Gospel School, an increasing of that knowledge and a deepening of his impressions as to the value of the institution will result from his contact with the same during this his last year of training.

If, during this year, he does not gain a practical hold of the theories of religious education it will indicate that something is radically wrong with the way in which the Parish is conducted. And since we are assuming that the Parish selected for such additional training for prospective leaders is administered by a director who approaches the ideal, which includes a degree of specialization in religious education, we can assume that there will be sufficient going on, in this line, to furnish a valuable practical training for the student, especially inasmuch as he has had, already, at least a broad outline of the theory of such education.

Of course no one will be inclined to underestimate the difficulties which might be expected in connection with the training of leaders under the above suggested plan. It has often been noted that, in general, higher education has exhibited the deplorable tendency to wean the interest and attention of the student away from the life and society which is going to be his lot after graduation. He goes back into his inevitable place in society as a confirmed misfit. He is no longer

interested in his surroundings nor in the work which falls to his lot to perform.

While this criticism of the policy of Christian educational institutions applies more particularly to countries other than Japan, especially, perhaps, to India where the caste system still makes the son of a sweeper a sweeper, nevertheless even in Japan the criticism is not without meaning. It requires no great amount of observation to note that the youth of the country, after it has spent a few years in the educational institutions of the city, is not difficult to persuade to remain in the city and away from the country. Applying the observation to the matter of theological education it has not been noted that any large percentage of rural or small-town-produced young men have displayed any great hesitancy in accepting invitations to pastorates of city churches when they have completed their seminary training. In fact it has become a proverbial claim that they are all seeking location in urban churches and that if they fail at the first attempt there is no very great objection to accepting, *temporarily*, positions in small town churches.

The proposed plan would seek to avoid this criticism in two ways. Firstly, it would admit into the shorter rural evangelism course only men with a definite sense of calling to serve in distinctly rural work. Secondly, it would seek to prevent a weakening of this sense of a rural calling by the emphasis placed upon rural need and problems in connection with the courses taught; by deputation trips into the country, made regularly during the seminary training period; by the inclusion of the year of agricultural study, in cases where it has not been taken previously to entrance into the seminary; and by the location of the final stage of the

training in the rural area which would be, in a sense, typical of his future field of effort. Thus there would be this twofold limitation on the widely recognized criticism of education (i. e., the suggestion of the general tendency to break away from the rural world), by selecting rural-minded candidates, and by the maintenance of a live rural-contact throughout the entire course.

Another difficulty that may appear to be worthy of consideration is that which involves the ecclesiastical status of the rural evangelist both during and after his period of training. It can be conceived that not every theological school will be a suitable one for the special training of rural workers. If this is the case it may be advisable for students having several different church-connections to receive a major part of their rural-work training in one theological school, and that with a different denominational standing from their own. It must be admitted that, regardless of what one thinks ought to be the ideal in this matter, herein lies a great difficulty. Presbyterians being what they are, it is difficult to conceive of them consenting to the training of their prospective rural workers in a Methodist Seminary, or as training Methodist students in their own seminary without making Presbyterians of them, or vice versa. This is a crude statement of a difficulty which would be felt in all denominations when facing the training of their rural workers in a department of a seminary other than their own.

In view of this difficulty, there are two alternatives between which a choice must be made. Either let each denomination provide a training for its own rural-work candidates, which would involve some addition to the already keenly criticized duplication of efforts

and expenditures, or let there be an agreement with a small number of institutions, perhaps two in Japan, whereby in the special course for rural-workers no denominational tenets shall be stressed. This difficulty has been already prognosticated and the ideal solution of it noted in an earlier paragraph where it was suggested that, in view of the desirability of combined effort, denominational tenets be not included in the special course under consideration. This solution of the dilemma should not be impossible and is here suggested as the better of the two alternatives mentioned above.

But whatever solution may be arrived at, as far as the theological seminary portion of the training is concerned, there could be no difficulty, from the standpoint of denominational bias, with regard to that portion of the training which involves the agricultural school and the practical school of the Parish. Here it would seem that, regardless of church affiliations, workers could work together harmoniously for the Christianization of the area within the bounds of the Parish, both in the individual and the social aspects of its aims.

Nothing has been said with regard to the training of the staff members included in that department of the Parish objective which might be denominated the "*ministry of healing*." The doctor, the dentist and the mid-wife all require the proper training for their respective fields of service but that will have to be left entirely in the hands of the government and private institutions. As promoters of the rural Christian service program we shall have to be content to dismiss from our minds the problem of *training* these members of the necessary personnel and confine our efforts to the task

of recruiting qualified possessors of such training for Christian service in the rural Community Parish.

Inasmuch as we are here considering the training of leaders we have been concerned chiefly with the problem of training the Parish director upon whose shoulders will lie the responsibility of administering the whole scheme of rural uplift within the bounds of the Parish. But mention should be made of the training of the lay-assistants, each one of whom will be a leader in his own local division within that Parish.

It will be necessary to add the burden of the training of these assistants to the already heavy load of the Parish director. Through his Farmer's Gospel School sessions, his personal contacts, and his wise use of literature it will be a part of his task to give to the young men who, in the villages within his Parish, demonstrate their readiness to coöperate in the task, the training which they need for the performance of their part in the general program. This method of training will be conducive of harmony and mutual confidence and trust, which might be difficult to guarantee if the training were received outside the Parish instead of under the direction and influence of the Parish leader.

CHAPTER XIII

SPONSORSHIP

THERE is a type of leadership not yet mentioned but essential to the promotion and propagation of the new program of evangelizing rural Japan. In view of the present-day inferiority complex prevalent in certain occidental minds it will not be well to refer to this as an *overhead* leadership, inasmuch as it involves certain individuals and organizations which happen to have evolved from the West. It might be more in harmony with modern psychological tendencies to refer to the leadership of which we are now thinking as *advisory support*, or *sponsorship*. Here is where the established church organizations in Japan, preferably through the medium of the National Christian Council, and the churches of the West, through their mission bodies in Japan, can contribute their part toward the actualization of the dream of a new day for the rural half of Japan.

This *sponsorship* of which we are now thinking involves a sort of a godfather guardianship which remains in the background, entirely out of the range of vision, and constitutes an invisible leadership of leaders. This sponsorship should be entirely coöperative, a matter of unified effort on the part of all Christian agencies without the invidious distinctions of church and mission, oriental and occidental, national and foreign. From the standpoint of organized effort the logical and natural background and organic source of this sponsorship should perhaps be the National Chris-

tian Council, since this is the one representative organ expressing the will of a large percentage of the denominational agencies in Japan. With this as an organic expression, the church throughout the world should coöperate in leading the leaders of this great program of presenting the gospel message to the 35,000,000 people comprising Japan's rural populace. The missions within the bounds of Japan, representing the part of Christendom outside of Japan should seek to combine their leadership with that of the National Christian Council in this scheme of invisible leadership.

This leadership should be, in the first place, *inspirational*. One of the chief obstacles, which has stood in the way of progress in the spread of the Christian message country-ward in Japan, is the lack of information of, and the shallowness of concern for, the need of the rural areas. What is now frequently referred to as "rural-mindedness" has been almost completely lacking. Even now, with all of the recent emphases upon the rural need and the rural problem, there are comparatively few, even among Christian workers, who are seriously concerned with this phase of the Christian enterprise. There are perhaps few who are not aware that such an emphasis is being made, inasmuch as reports of the conferences and numerous references to the subject appear in the religious publications. They say, "Oh, yes. The 'Rural Problem'! It is an important problem in these days," but as far as responsibility for doing something about it is concerned they conceive of that as resting upon the shoulders of the secretary of the rural evangelism department of the National Christian Council and a few of his "fanatical" associates.

The primary function of this invisible leadership, with which we are now concerned, is to inspire within the whole church in Japan a rural consciousness which is sufficiently deep to involve a sense of personal responsibility on the part of even the city churches (a rural home-missions consciousness), and on the part of a large group of young men and women, preferably of rural lineage and experience, who will grasp the significance of the whole problem deeply enough to feel that its solution lies in the offering of themselves on the altar of life-service in this field. Nothing short of such an inspirational leadership on the part of the missions and the rural agencies within the churches will render possible an effective actualization of the "new deal" promise to the rural areas of Japan.

Already the National Christian Council is endeavoring to inspire a nation-wide interest in this phase of Christian duty and opportunity. The department of rural evangelism is sending its secretary about the country to assist in rural evangelism undertakings, such as the Farmer's Gospel School, and through literature is trying to inspire increased interest in the whole field of rural work as a primary duty of the church. But only a perfunctory grasp of the situation would lead one to suppose that one such secretary, even if he could give full time to the prosecution of the task, would be able to supply the inspiration essential to the raising up of the necessary leadership for the new rural task and the building up of the equipment-basis upon which an adequate program of self-supporting rural evangelism can be executed. It simply can not be accomplished by the simple process of appointing a committee. That committee will have to be adequately backed by the interest of the whole church and

by a sufficient appropriation to enable the enthusiasm and the rural-spirit of the committee to make itself felt throughout Japan in a way which will inspire a much wider interest than is even yet apparent throughout the country. Without such an enthusiastic and heartily supported promotion campaign continually being sponsored by the agencies behind the screen there is little reason to hope that the emphases of the past two years will eventuate in anything permanent and wide-spread. This must be the concerted effort of all Christian agencies within the bounds of Japan. No church and no mission should envisage itself as without responsibility in this leadership of inspiration. It is a task of too great importance for the future of the evangelistic enterprise to leave to the leadership of any portion of the Christian forces.

The sponsorship of which we are now thinking should involve, in the second place, a *recruiting* leadership. All Christian agencies in Japan should concentrate on the task of recruiting the army of front-line leaders which will be required for the campaign of Christianizing rural Japan. To lead out an army of rural youth, first into a period of preparation and then into rural Christian service as a life-task will be one of the most difficult phases of the whole program. In the two previous chapters we have noted something of what these front-line leaders should be and of how they should be fitted for their work. But where are these leaders coming from? This is the question which makes us pause and exclaim, "It sounds all right, but it can't be done. You can't get anyone to do it."

The first answer to this attitude is that no worthwhile program of betterment in any department of life, social, economic or religious, was ever undertaken be-

cause people judged that it could easily be accomplished. Probably no one acquainted with the facts and conditions will be inclined to deny that it will be exceedingly difficult to find the leaders of the type that is described as essential for the task before us. But a recognition of the difficulty of this part of the program should be the basis for coöperative effort on the part of all interested agencies, not the basis of a common abandonment of the scheme. The greater the difficulty the greater is the need of embarking upon a thorough and concerted program of leading out leaders for the task.

The second reply is "like unto the first," namely, that it is worth giving a fair trial. Before we claim to know that leaders can not be raised up, in sufficient numbers to justify the initiation of a scheme which will depend upon such leaders, we ought at least to unite in a determined effort to render the appeal so attractive to the rural youth of the Empire that it would become necessary to eliminate all but the best qualified of a great army of applicants. Herein would be one of the greatest responsibilities of the sponsoring group, a responsibility which would never be fulfilled until a thorough trial had been made. We have sufficient faith to believe that on the basis of such an attempt, continued year in and year out over a long period, an increasingly large group of earnest rural leaders would be found to bear the burden of the daily routine tasks which comprise the actual execution of the plan outlined in previous sections of this treatise.

In the third place, this sponsorship should be *demonstrational*. Along with its endeavor to inspire interest, concern, and a sense of responsibility, and to raise up the required leaders, it will do well to prove

the value of its precepts by demonstrating their feasibility and their intrinsic value. As a beginning of a larger scheme, to be developed later, all agencies should coöperate with the N. C. C. in the establishment of a small number of Larger Parishes which should be so efficiently conducted in accordance with the ideal standard of organization and objectives that they would be a powerful demonstration of what can be accomplished in this field.

Already a few experiments are under way in different parts of Japan, but it can hardly be claimed that they are being efficiently demonstrational in all phases of the ideal. This is no doubt due to lack of funds to set up an ideal equipment basis for a full-orbed program, and perhaps to a fear of going into it on too large a scale until a few years of experience demonstrates that even a small-scale attempt is worth while. Whatever may have been the reasons for the limited scope of the present experiments they should be greatly expanded, both as to personnel and objectives, so as to become the ideal demonstrational centers, desirability of which is now quite widely recognized.

However, even if the existing experiments are adequately developed, in the near future their number should be somewhat increased. The N. C. C. has in its plans the establishing of a "rural experimental center" in accordance with the recommendation of the Gotemba Conference of 1931.¹ This plan should be put into effect at the earliest possible moment in order to preserve and accentuate the present tide of interest and concern, and to inspire further development on the basis of this demonstrational leadership. Without awaiting the outcome of this and other experimental

¹ See IX: (3) of the report as recorded in Appendix I.

centers already operating, the other Christian agencies in Japan should augment their demonstrational projects sufficiently to furnish a wide range of experimentation and demonstration so that much would be gained, by each individual project and by the whole program, through the pooling of the experiences of all.

Such a leadership should be effective in "blazing the trail" during the next few years so that others, in great numbers, seeing the trail ahead will follow on to the "uttermost parts" of rural Japan. And in going they will not be treading where others have not trod. The difficulties in their way will not be such as others have not experienced. They will have the advantage of having seen it sufficiently demonstrated to prove that it can be done. And they will cast their lives into the pool of combined effort to create a path of entrance into each of the 12,000 rural areas which still await the presentation of the "good news."

This sponsorship, on the part of the organized agencies, should be an *advisory* leadership. The experiences of the experimental stage of progress should render the sponsor of the Rural Community Parish program, regardless of whether he be a representative of a mission, with its headquarters abroad, or a representative of the national church, capable of great service in an advisory capacity. With the constant increase in the number of Parishes, with the corresponding growth in personnel, this advisory leadership will be an increasingly essential element in the whole scheme of procedure. Here is where the missions will be able to make one of their most effective contributions to the cause. A foreigner may be at a great disadvantage if he attempts to adopt the mode of living of the Japanese farmer and reduce his standard of liv-

ing to a level which would make him acceptable to the farmers and worthy of their confidence. If the rural mind of Japan was as nonracial as we wish it were, there would be less difficulty connected with the problem of an American or an Englishman settling down in their midst and being a farmer among them, wearing their kind of clothing, eating their kind of food and, in general, being what we have described, as the ideal Parish director. But under the conditions it would seem that the most effective service which the foreigner in Japan can perform would be that of sponsoring the whole movement from the background in an advisory capacity. To have been instrumental in the establishment of fifteen or twenty Parishes and to have served as an advisor to the director of each of these, especially during the first few years of ice-breaking and foundation-laying work in each case, would duplicate, by many times, the service he could render if he attempted to become one of these Parish directors. This field of sponsorship or advisory leadership will require all that can be given to it for many years, and the more that is given to this promotional phase of the program the nearer the ideal, from both intensive and extensive viewpoints, will be approached.²

² See Chapter XV.

PART V
A UNITED CAMPAIGN

Chapter XIV. An Undivided Power-Source

**Chapter XV. Conclusion: A Worthy Challenge to a
Worthy Church**

CHAPTER XIV

AN UNDIVIDED POWER-SOURCE

THE Apostle was confronted with a set of circumstances and conditions which gave him grave concern for the future of the church. He was grieved at the spirit of contention which had sprung up within the Corinthian church. He was, apparently, not so much concerned with differences of opinion among the members as with the spirit in which they were "airing" those opinions. It was of no concern to him who, among those members, felt particular loyalty to Apollos, or to Peter, or to himself, or who considered themselves to be too truly Christian to hold any such human allegiance. But he was deeply concerned with the contentious spirit exhibited in their attitudes to those not like-minded with themselves. That a little difference of personal loyalty, based on intellectual bearing, temperament, nationality or spiritual inclination, or the absence of such a loyalty to the human agents who had conveyed to them the truth of Christ, should make any difference in their Christian fellowship, was unthinkable to Paul, who knew that union with Christ and dissention with Christians were two incompatible positions.

"Is Christ divided?"¹ was the rhetorical question by which the absurdity of the condition existing in the church was emphasized. If Christ could be torn apart into segments of personality there might be some excuse for the existence of a fragmentary church, but

¹ 1 Cor. 1:13.

certainly that was not the case. To Paul Christ was a harmonious entity, a unified personality, an undivided whole.

Even the twofold nature, human and divine, did not leave Him divided. He possessed not a human nature and a divine nature but a divine-human nature, which is quite another concept.

He was not divided by a dual personality, making of Him a Dr. Jekyll and Mr. Hyde, leaving undone what He wished to do and doing what He hated. His one wish was to do the will of His Father, and that He did to the end.

He was not divided by conflicting intellectual or spiritual concepts. With Him truth was one harmonious whole, not capable of being bisected into two or more contradictory elements. Furthermore He came to reveal that truth to all men, and if men's minds are divided regarding that truth it is not because Christ's mind was divided.

He was not divided by conflicting ambitions rendering Him at one time the pursuer of one goal and at another moment the seeker after a different one. Even the temptation experience does not indicate that He was, in the least, ambitious for the power or the glory which the suggested courses of action would have brought Him. He met each proposal firmly and unequivocally, revealing His possession of one ambition and that an entirely unselfish one.

He was not divided in his concepts of true greatness. True greatness in the giving of self in service was his postulate, and his life was one consistent example of this greatness.

He was not divided in his constant opposition not to a certain class of people but to a certain class of

principles and policies. Even his scathing criticisms of the scribes and pharisees were not against them as people but against the principles which they harbored. His attitude toward the woman taken in adultery was not one of leniency toward the sin, of which there was apparently proof, but a disapproval of the attitude of one sinner throwing stones at another.

He was not divided in his method of giving expression to his conception of salvation. This concept was expressed no less constantly by His deeds than by His words. With Jesus there could have been no such division as the inconsistent one of an abstract concept of brotherly love without concrete exercise of the same in daily life. There could have been no such division of interest as that of concern for individual salvation as opposed to social, or vice versa. Such a division of interest, or of practice, would have seemed, to Him, entirely inconsistent.

There was a oneness in His personality, in His faith, in His attitudes toward people and toward principles, and in the daily exercise of His beliefs which made any kind of division in Him seem inconceivable to the apostle who, grieved at what he had heard concerning the divisions which had grown up during his absence from the church at Corinth, appeals to their sense of reason in this "reductio ad absurdum" question, "Is Christ divided"? Certainly not. Then how can you be saying I am of Apollos or I am of Paul, or I am of Peter, or I (to the exclusion of the rest of you) am of Christ! What an absurdity!

If Christ is thus entirely harmonious and undivided why should His body, the Church, be divided? "There is one body, and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all, who is above

all and through all and in you all,"² is Paul's general view of the whole situation. One God and Father, one undivided Christ, one Spirit, and one church composed of all those who, through the one faith, have entered into the common fellowship!

What would Paul write to the Church of Christ on Earth today? Can we conceive of him saying, "Well, of course it is different now. With the passing of the centuries, students of various phases of the religion of Jesus have found out that it is much more complicated than either I or my Lord had supposed, and, inasmuch as even Christian minds can not be expected to interpret those more intricate problems in exactly the same way, it is right that the body of Christ should be dismembered and that there should be various members, saying, 'I am of Calvin, I am of Luther, I am of John the Baptist, I am of John Wesley, I am of all of the Apostles (descended in a certain line, however), I am of Peter, or I (to the exclusion of the rest of you) am a Christian.' In fact, in my letters to the early church, as for example the branches at Corinth and Ephesus, I did not prognosticate the necessity of so interpreting the religion of Jesus that there would be incompatible elements, upon each of which several incompatible sects (due to the necessity of subdivision of these elements) would, necessarily, have to be founded. In view of these necessities, developed since my day and the day of our Lord I feel that I must retract my statements to the early churches."

The absurdity of this imaginary quotation from Paul is exceeded only by the absurdity of our belated efforts to recede from our sectarian strongholds and join Paul again in his conception of an undivided

² Eph. 4:4-6.

church which would be the logical outgrowth of a common faith in, and fellowship with, the undivided Christ.

Our well-intended explanation, that the existence of numerous denominations indicates only differences of opinion on minor matters which do not affect the spiritual union of all believers in Christ, is not a very worthy excuse for continuing the divisions which the non-Christian world diagnoses as at least sinfully wasteful, and which the Christian world has long recognized as a hindrance to the spread of the gospel. To say that we are, after all, one in spirit is more the expression of a wish than of a fact and does not remove the difficulties which the divided status of the church, real or imaginary, presents in the pathway of progress in the task of evangelizing the world.

CHAPTER XV

CONCLUSION

A Worthy Challenge to a Worthy Church

WHAT is the conclusion of the whole matter? Are we to wait for a union of the divisions of the Christian religion and a healing of the dismembered body of Christ before we take up seriously the task of presenting the full gospel of the undivided Christ to the other half of Japan? God forbid! While the church unionists work for the ideal of perfect union, let the evangelists make the best of the situation and do their utmost to actualize the dream of a new deal for the farmers of Japan!

But there must be a compromise between the ideal and the present status. To say that the task is too great for the Christian forces now working in Japan, if each separate agency goes its own individual way, is to state the matter too mildly. The minimum need for even a superficial accomplishment of the aims of the new program presents a *challenge* to the Church of Christ in all parts of the world. That minimum may be summarized as follows:¹

1. The opening up of 1,000 Rural Community Parishes, each with a full-orbed Christian program.
2. The raising up and training of 1,000 directors for these Parishes.
3. The enlistment of 12,000 lay-assistants.

¹ This is proposed as a goal toward which all Christian agencies should strive, not as an estimate of what probably will be attained in the near future.

4. The enlistment, for Christian service, of 1,000 doctors and 1,000 dentists.
5. The training and recruiting of 1,000 religious education specialists.
6. The training of a large number of specialists for work in connection with women.

We refer to this as a minimum basis for the extension of Christian society into rural Japan, firstly inasmuch as less than this degree of occupation could not even equalize the distribution of effort in rural and urban areas throughout the country; and secondly, because less than this could not be considered a fair and worthy attempt to fulfill the promise of a "new deal" to the other half of Japan.

1. Considering individually these items which comprise the minimum which the Christian forces could, with honor, attempt as a basis for the evangelization of rural Japan, firstly we may attempt to answer the question, "Why stipulate 1,000 as the number of Community Parishes necessary for the task"? This is fixed as the minimum requirement because the objective of the drive should be no less than the occupation of all of rural Japan. Given this number of Parishes, each covering an area of ten to twelve villages or a population of 35,000 to 40,000 rural inhabitants, it is not unreasonable to surmise that within a few decades a fair opportunity would be given to the rural people of that country to accept or reject the message of Christ to the world.² Having thus once presented a fair minimum opportunity, to the half of Japan which

² There is food for much thought in the idea enthusiastically defended by Dr. Butterfield that the numerical increase of such parishes should be made to adhere to the "cluster" principle, each new parish being opened at a point contiguous to an older one. In the plans of the promoting agencies this principle should be kept in mind.

has not yet had such an opportunity, Christians possessing a minimum degree of evangelistic zeal might then, with impunity, begin to consider whether they had much responsibility in pressing the matter any further.

It is not forgotten that there is good authority for limiting the field of each Parish to a somewhat lesser population. After careful study of the related problems, Dr. Butterfield refers to experienced Japanese opinion as indicative of 30,000 as the approximate practical number. He further refers to the existence of "natural social units with an area of perhaps four miles by four, often containing from 30,000 to 35,000 people, units that perhaps disregard governmental lines but which for generations have thought of themselves as rural communities and have had their own celebrations and community gatherings, habitually coming to the center."³ This gives a valuable suggestion to those whose responsibility it will be to designate the boundaries of the Parishes as they are contemplated from time to time. And the comprised population within different fields will naturally vary considerably according to local conditions. This would have to be determined by a careful survey of the contemplated area with a view to ascertaining the most appropriate limits. However, it is not unreasonable to expect that the whole of the rural populace of Japan could be included within the bounds of 1,000 Parishes.

2. With this number agreed upon as the minimum of Parishes necessary for *an adequate occupation of the rural area*, the stipulation of the same number of Parish leaders, is only logical. To suggest that a smaller number of leaders, or directors, could cover the

³ The Rural Mission of the Church in Eastern Asia, p. 131.

field by combining several Parishes under one leadership would be to confess ignorance of the wideness of the range of the proposed Parish or the lack of appreciation of the desirability of doing an intensive work in each area. It must be remembered that the average of twelve villages in each Parish does not mean twelve compact units in which work can be centered. Each village is an area including numerous hamlets of two or three hundred people each, thus averaging ten or twelve hamlets in each village. To suppose that one Parish director would be able to adequately conduct an intensive Christian enterprise involving more than this average of 130 or 140 hamlets, is to greatly underrate the breadth of the contemplated program. In fact, it is only with the aid of an efficient staff, as outlined in the following items, that any degree of intensification of effort and accomplishment of aims could be expected.

3. Without the assistance and coöperation of a minimum of one able lay-worker in each village within his Parish not even a broad and superficial attainment of Christian objective could be expected by the Parish director. Thus the arbitrary total number of 12,000 lay-assistants is mentioned on the basis of the thousand Parishes with an average of twelve villages each. As time passed, it would be hoped that a leader in each hamlet would be raised up, so that eventually there should be about 140,000 such lay-leaders. But the 12,000 here stipulated as a minimum constitute a basis on which, with the combined efforts of the other staff members, a respectable beginning could be made.

4. The desirability of including one doctor and one dentist in each Parish will not likely be questioned by any who are acquainted with the need of rural Japan

for the type of Christian service which would be rendered by these. A quota of this class of workers less than is here suggested would be insufficient in view of the scarcity of well qualified physicians and dentists in the villages and the prohibitive expense of securing the services of those who can be reached in the larger centers of population. Within the boundaries of a Parish there would be a wide field of service for each of these two professionally trained men in bringing medical help to those who, for financial reasons or due to the excessive amount of time required, cannot secure the needed help. No more should be charged for their services than would render their share of the Christian program self-supporting.

The need for medical and dental service, in the Spirit of Christ, is not the only call for these 2,000 Christian specialists. The need for instruction in how to reduce the necessity of such service calls for these experts to teach the country people how to live in such a way as to preserve their God-given powers. No one will suppose that an area of 35,000 rural inhabitants is too small a field to occupy the full time and demand the best of talent and strength from one doctor and one dentist. The designation of 1,000 each of these two specialists will not, therefore, seem astonishing.

5. Of course, a great work could be done by the Parish director through sincere and unselfish service, and with the aid of his lay-assistants, even if neither they nor he had the benefit of Special training in the principles and methods of religious education. However, the challenge of this chapter has not in mind a second-rate outlay to which support is summoned. It envisages the efficient execution of a program large enough to meet a dire need and thorough enough to

be worthy of being called Christian. To the staff of each Parish is added a specialist in religious education not because a good work could not be done without him but because no less than the best possible should be envisaged as our Christian duty. That the help of one who, with his vision of the need of the 35,000 people in his field, has at his command the combined experience of many teachers of religion, through a period of many decades, would be of inestimable value in the execution of the whole Parish program will be doubted by none.

6. The reason for omitting a specified number from the last item of this minimum requirement for the equipment of the rural evangelistic program in Japan is not that less than one woman's work expert in each Parish is necessary, but that it is hoped that the wife of the Parish director will, in most cases, supply this need. But in this connection two things must be kept in mind. The first is that, regardless of the ideal, many of the help-mates chosen will prove to be not especially adept in this particular type of work. The second is that, even among those who are well qualified to carry on a good line of work in this department, there will always be a certain rather large number who at certain times, by reason of their own health or duties to the family, will not be able to carry on the Parish work which will be calling for the services of this type of worker. Hence, there should be among the members of the staff of each Parish where such place is not filled by the director's wife, one woman whose sole concern should be to reach the women of the Parish with the particular type of Christian teaching and service required particularly by them. In addition there should be a large number, determined by

the experience of a period of years, of similarly trained women who could easily be shifted from Parish to Parish to fill in where more than temporary hindrances render the regular workers incapable of carrying on the work of this branch.

If the task before the Christian agencies in Japan is as great as even the above minimum statement of it would indicate, it will not be considered unreasonable to admit that it can not be even adequately commenced in the next decade. By those who know the nature of the related problems, even the following schedule of proposed projects will appear excessively optimistic.

A 40-year project scheme:

1. A 5-year preparatory campaign.

- (a) A careful, scientific survey of the whole field of rural Japan with special study of 50 areas in which the first Rural Community Parishes might well be initiated.
- (b) The formation of a coöperating committee, representing all of the Mission Boards with evangelistic work in Japan, such committee to coördinate all Christian interest and effort in the older Christian countries with the aim of a concerted endeavor to render whatever assistance is necessary in the complete actualization of this 40-year project scheme.
- (c) The full and complete coöperation of all evangelistic bodies in Japan with the Rural Evangelistic Committee of the National Christian Council, and the expansion of the aims and methods of this body sufficiently to include the details of this program.
- (d) The initiation and intensive operation of 10 demonstration projects embodying the Community Parish principles and methods, including the principle of self-support on the basis of an initial property grant, with the possible

addition of financial assistance during the first three to five years.

- (e) The training of Parish staff personnel in sufficient number so that at the end of the first 5-year period there would be available a staff for each of ten new Parishes, with enough students entering into training each year to meet the requirements of the following expansion program:

2. A 5-year Increasing-Expansion Program.

1st year, 10 new Parishes.

2nd year, 15 new Parishes.

3rd year, 20 new Parishes.

4th year, 25 new Parishes.

5th year, 30 new Parishes.

Total of 100 Parishes in 5 years.

This expansion would naturally have to be kept in mind in the program of recruiting and training of personnel during the previous period of 5 years, and would also include provision for the personnel required indefinitely in accordance with the following.

3. A 30-year Continuance-Expansion Program.

The continued prosecution of the rate of increase reached in the last year of the above 5-year-increasing-scale, namely, 30 new Parishes each year. Total of 900 Parishes during this 30-year period. Grand total of 1,000 Parishes during the 35-year expansion era.

It will be seen that, if this schedule is adhered to, not only will the minimum of 1,000 Parishes, which has been seen to be essential for an adequate Christian occupation of rural Japan, be established, but there would be a few extra Parishes, including two or three now under development and the ten stipulated during the first five-year preparatory period.⁴ As followers

⁴ See 1. (d) of above 40-year project.

of Christ and believers in the value of his religion for all humanity we can not begin to think of having accomplished our task until this minimum occupation has been realized.

In view of the gigantic scale of the whole scheme the advisability of the five-year foundation-laying, preparatory period will not likely be seriously questioned. If this is criticized as being a pitiful postponement of serious effort to accomplish a great and much-needed task, the reply is, firstly, that the greatness and importance of the task renders thorough study and preparation essential, and secondly, that even from the standpoint of actual promulgation of the program the scheme involves a sufficiently intensive and basic set of activities to occupy the combined efforts of all Christian evangelistic agencies both within and without the boundaries of Japan.

The expansion program which follows close upon the heels of this preparatory period involves two especially difficult points, solution of which requires a thorough and concerted foundation-building effort in the beginning. The first, and perhaps the greatest difficulty is that of recruiting, at this early stage, the number of qualified candidates for the positions on the staff. This difficulty underlies the proposal for an increasing-expansion program, beginning with only ten Parishes, which would involve ten directors, ten religious education experts, and ten woman's work specialists (most of whom would likely be the wives of the directors). The remainder of the personnel could be expected to be built up within the bounds of each Parish after its establishment. With all evangelistic agencies coöperating it should not be impossible to start the scheme off on this limited scale with the yearly

increase, during five years, anticipated and provided for.

The second difficulty referred to is that of **financing** the whole program. We should like to think of the responsibility of this phase as lying on the shoulders of the Church of Christ everywhere. The divisions of the sponsoring body into denominational groups and sectional groups (as Western and Oriental), and racial groups (as "National and Foreign") grates in those ears which are attune to the Christ-centric note of the whole wide scheme. Why not share the responsibility as disciples of Christ and brothers in Him, and not as provincialists of different sections of this little planet which we call earth?

In compliance with the spirit of this suggestion the definite proposal is that each of the thousand Parishes required by the above outlined plan constitute a definite *project*, and that Christians and churches everywhere, disregarding denominational, racial, and national connections, be given an opportunity to assume the financial responsibility for one whole project, or a share or shares in a project.

- Accordingly, (1) Each Parish a *project* requiring yen 10,000 for (a) property equipment as the basis of self-support, (b) training of staff, and
- (2) Each *project* comprised of 10 *shares* at yen 1,000 each,
- (3) 1,000 such *projects* during the next 40 years to comprise the fulfilment of the minimum objective of the rural evangelistic occupancy of Japan,

should be a reasonable basis on which to present the whole program as a challenge to the Church Universal of Jesus Christ.

And what should be the reply of the Church to this challenge?

We have sufficient faith in the zeal of the church, cool as some of its individual members may be, to believe that it will not reply, "There is no basis and necessity for such a challenge." Only ignorance of the greatness of the need, or a lack of faith in the value of the Christian message to furnish the solution, could prompt such an attitude.

We have sufficient faith in the fairness and the international spirit of the Christian mind throughout the world to believe that it will not reply, "Let the Japanese do it, it is their job." Only an absence of the spirit of universal brotherhood and an ignorance of the size of the task could prompt such a reply. Even apart from the definitely Christian viewpoint of life the world has learned that the spirit of coöperation is essential to common welfare. The church will not need to wait for materialism to teach it this lesson. It has this consciousness in its spiritual inheritance received from its founder and present Lord. A need in any part of the world implies a responsibility everywhere. The church in Japan should share the responsibility in proportion as it is able. But the greatness of the "unfinished task" at its own door, in urban Japan, and its still unaccomplished struggle to walk upon its own feet cannot suggest that the responsibility of this new gigantic task is theirs alone.

We have sufficient faith in the breadth of vision and the depth of the spirit inherited from Him who "gave himself, to the uttermost," to believe that the church will not reply, "But it is too much to ask. The challenge is too great!" The church *can* assume the responsibility, and it surely will!

In one small town in America where the writer has spent this autumn he has seen sufficient money left at the gates of the football field, on one Saturday afternoon, to finance 30 of the above-mentioned 1,000 projects. Enough to finance 300 projects, or nearly one-third of the total enterprise, in one football season, at one small town. Supplement this comparison with a glimpse of America's \$1,000,000,000 annual amusement bill which people are paying, and one wonders at the spirit which would prompt the reply that the challenge of this chapter is too great. The church pays its full share of this bill. Furthermore, the people "spend" their full share of the bill of nearly \$2,000,000,000 for candy and corresponding luxuries; more than \$2,000,000,000 for tobacco, and \$12,000,000,000 for automobiles."⁵ And then to say, "But this challenge to assist in presenting the Christian message to the rural half of Japan! It would cost us, for the whole forty-year enterprise, the astounding sum of \$3,333,333 or nearly $\frac{1}{500}$ of our one-year candy bill. It is asking too much!" Amazing psychology! The writer has sufficient faith in humanity to cause him to refuse to believe that there can be any such reply to the challenge of these pages.

Since the penning of the above a report has come to America that in Japan, in the beginning of this new and challenging expedition to bring the gospel of Jesus Christ into rural Japan, already there is beginning to be evidenced an overlapping of efforts on the part of certain Christian agencies. Surely we have learned, by our past experience, not to dishonor our common Lord and Master by such a method of pro-

⁵ Robert E. Speer, quoted in *The Missionary Review of the World*, December, 1933.

cedure! Shall we crucify Christ afresh? Shall we convict ourselves of the sin of doing less than the most that can be done for every rural soul in Japan? Is it too much to suggest that all Christian forces, in East and West alike, combine their resources, coördinate their plans and efforts and eliminate *every* obstacle to a *united* presentation of the *full* gospel to the *whole* of rural Japan?

"In union there is strength." A *big undertaking*? Yes! And it requires a *United Campaign*!

APPENDICES



APPENDIX I

FINDINGS OF THE GOTEMBA CONFERENCE ON RURAL EVANGELISM

Gotemba, Japan, July 9-11, 1931

I. THE ESTABLISHMENT OF A RURAL PARISH

(1) In order to promote and unify the newly initiated movement for rural evangelism we recognize the need of establishing a clearly defined rural parish.

(2) For the establishment of such a parish, local conditions and geographical relations must be taken into consideration.

(3) We recommend that the National Christian Council set up an agency for investigating the question of fixing responsibility for such parishes and, through conference with the denominations involved, determine the territory for the same.

II. COMMUNITY SURVEY

Setting up as our goal the Christian occupation of the virgin field of rural Japan we are convinced that the first step must be a thorough survey of the conditions which obtain in this area. We therefore recommend:

(1) The establishment of an agency for conducting rural community surveys.

(2) That the National Christian Council collect, publish, and distribute materials relating to such studies and surveys.

(3) That the National Christian Council negotiate with the International Missionary Council and with the Rural Missions Foundation looking toward the sending out of outstanding specialists to conduct, as often as possible, special studies and surveys in this field.

III. METHODS OF RURAL EVANGELISM

In order to carry on evangelistic work adapted to the actual conditions which obtain in the rural area, we recommend the adoption of the following means and methods:

- (1) The encouragement of Sunday Worship.
- (2) Literature evangelism: (a) The extensive use of the Kingdom of God Weekly; (b) Newspaper evangelism.
- (3) The use of suitable pictures and films.
- (4) The holding of lecture meetings on various subjects related to rural life.
- (5) The encouragement of religious music.
- (6) The holding of Peasant Gospel Schools.
- (7) Providing lectures and leadership in an effort to secure a better rural civilization.
- (8) The use of a traveling medical unit.
- (9) The carrying on of social welfare projects for rural communities.
- (10) The promotion of Sunday schools adapted to rural life.
- (11) The use of a special edition of the Bible suitable for rural peoples.
- (12) The establishment of rural Bible study groups and providing courses suitable for the rural mind.

IV. THE MESSAGE FOR RURAL JAPAN

(1) In view of the actual situation obtaining in the life of the rural peoples we recommend that special emphasis be put on the proclamation of God as personal and as Creator, and of Christ as the Savior of mankind and to stress the spirit of brotherly love with Christ as its source and center.

(2) In rural evangelism the message should be simple, plain, and practical and the messenger should endeavor to demonstrate the spirit of Christ through his daily living.

(3) We recommend that a message be drawn up based on the actual experience of those engaged in rural work, setting forth an outline of the teachings of Christianity and that this message be widely distributed.

V. THE COMMUNITY-SERVING RURAL CHURCH

The Christian Church must express the spirit of neighborly love, as centered in Christ, through actual service. The rural field offers a most favorable arena for the practice of neighbor-love, and the advance of the Church into this area should be simply an actual expression of this spirit of service.

We would set forth the following as a means of putting this spirit of service into practice:

(1) A sympathetic attitude and interest should be shown toward social reconstruction in all its phases and an effort should be made to instil a real inner life and spirit into all existing community social welfare projects.

(2) Moreover, the Church itself should, as the need calls for them, engage in the following lines of social welfare work: (a) Recreational work for children, the establishing of libraries, and the holding of Summer Schools for the community; (b) Give leadership to women regarding home economics and the betterment of living conditions, and conduct day nurseries; (c) Conduct a personal problems bureau.

(3) It should especially encourage the Christians to strive for better industrial, educational, recreational, and sanitary conditions and engage in various work for public betterment.

VI. THE TRAINING OF CHRISTIAN RURAL WORKERS AND THE LAITY

In rural evangelism the training of workers is of prime importance. We recommend the following and would strive for their realization:

(1) For the further education of the present pastors,

evangelists, and theological students, the holding of short-term training institutes and special lecture courses.

(2) That the theological seminaries of the various denominations unite in inviting suitable foreign and Japanese lectures for the purpose of training theological students in matters related to rural life and work.

(3) Through the united effort of the various existing theological seminaries an Inter-Seminary Foundation should be established and during a certain period each year should provide their students with information, experience, and a sense of mission regarding rural evangelism.

(4) Peasant Gospel Schools should be held in an ever-increasing number of places for the purpose of training rural young people for leadership in their respective villages.

(5) Through the coöperative effort of the various denominations and missions a Central Training School for Rural Evangelists should be established with permanent equipment. Its work should be the training of rural young people as lay workers and also to train special Christian workers for the rural field.

VII. SELF-SUPPORT AND THE RURAL CHURCH

(1) Self-support and self-government should be the fundamental basis on which the rural church should be built.

(2) If aid is given in order to help the development of the rural church it should be given through the provision of workers, rather than through the supplying of funds.

(3) In the building of self-supporting rural churches various plans should be taken to try them out in order to discover which is the most feasible and effective.

VIII. COÖPERATION

(1) In order to avoid friction and overlapping there should be the closest possible coöperation between the various denominations.

(2) Every effort should be made to increase the sympathy and understanding of the city pastors and churches regarding rural evangelism and to enlist their help and coöperation.

(3) While care should be taken to safeguard the autonomy of the Japanese Christian Church, in order to further the work of rural evangelism, suitable help should be sought from abroad through the sending of able rural missionaries and through providing funds for carrying on special surveys and studies.

IX. SPECIAL RECOMMENDATIONS

In view of the above recommendations this Conference makes the following additional recommendations:

- (1) That the National Christian Council set up a Commission on Rural Evangelism.
- (2) That the National Christian Council take steps to secure a full-time Rural Secretary.
- (3) That in the near future the National Christian Council open a rural experimental center and through the lessons learned there make plans for the future development of the rural evangelism program.

MANIFESTO

In this, the first All-Japan Conference on Rural Evangelism, we are mightily moved with gratitude to God for His abounding grace, for the exceedingly able leaders in this field which have been raised up, for the new knowledge regarding the rural situation that has been acquired and for the new interest and passion which has been aroused in behalf of this work.

At the present time various agencies for the betterment of the rural life have been provided, but most of them exist only in form and lack a vigorous inner life. Moreover, the rural peoples, having reached a state of impoverishment and exhaustion, and conscious of spiritual

hunger are seeking for satisfaction, but finding none have fallen into a condition of great distress.

In this situation we increasingly believe that Christ and Christ alone can save them and keenly feel that we are presented with an opportunity of opportunities to press forward the building of the Kingdom of God in this area.

Therefore, conscious anew of the Church's responsibility and mission, with the best possible methods and the uttermost effort to proclaim the Gospel of love and of God's love, we are determined to plan a new forward drive into the rural field and to make this conference an epoch-making event in the history of evangelism in our land.

APPENDIX II

A. ASKOV FOLK HIGH SCHOOL

By what mediums these schools have endeavored to bring into life the sleeping powers of personality may be seen by a glimpse at a few typical curriculum schedules.

Since the Askov High School is one of the oldest and most typical of the Folk Schools, let us look first at its program:

"Time Plan"						
First Winter Term for Men (Askov H. S.)						
Time	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
8-9	Danish	Danish	Danish	Danish	Danish	Danish
9-10	Health	Health	Hist. Conver- sation	Hist. Conver- sation	Geog.	Geog.
	Open Forum					
10:30-11:30	Book- keeping					
11:30-12	Singing					
12-13			Language		Gym.	Lang.
13-14	Hist. of Gym.	Theory of Gym.			Theory of Gym.	
17-18	Arith.	Science			Arith.	
18-19	Open Forum					

A winter term for women students is known in, perhaps no other Folk School in Denmark excepting the Askov schools. But there, it is to be noted, we find the following two winter term schedules for women.

First Winter Term for Women Students (Askov H. S.)						
Time	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
8-9	Health		Hist. of Art		Hist. Conversation	
9-10	Arith. and Gym.					
10:30-11:30	Open Forum					
11:30-12	Singing					
12-13	Language			Drawing		Lang.
13-14	Sewing			Drawing		
17-18	Danish					
18-19	Open Forum					

Second Term (Winter) for Women						
Time	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
8-9	National Economy		Language			
9-10	Gym.	Science	Gym.	Science	Gym.	History
10:30-11:30	Open Forum					
11:30-12	Singing					
12-13			Hist.		Health	Psych.
13-14	Math.	Sewing			Math.	Sewing
16-17	World's Literature		Hist. of Child Bearing		Hist. of Religions	
17-18	Danish					
18-19	Open Forum					

B. VESTBIK FOLK SCHOOL

A more varied program may be seen at the Vestbirk High School, also an old and standard Folk High School. Although the time-table shown below was built for the winter term of 1924-25, it does not differ materially from that of this year, which the writer has before him also, though not in tabulated form:

Vestbirk H. S. WINTER TIME-TABLE (For Men Students)

		Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
8:30-9:45		Lectures on Geography, Psychology, Literature, etc.					
	C	Danish	Danish	Agric. Drawing	Danish	Agric. Bk-keep.	Danish
	B	Danish	Agric. Drawing	Danish	Danish	Danish	Agric. Bk-keep.
10-12	A	Agric. Drawing	Danish	Danish	Agric. Bk-keep.	Danish	Danish
	D	Danish	Danish	Anatomy and Gym. Theory	Danish	Anatomy and Gym. Theory	Danish
	H	Hand Drawing					
12-1:30		Dinner					
1:30-2:30	L	Danish History	Agric. Theory Com. Ex. for Gym. Leaders	Danish History	Agric. Theory Com. Ex. for Gym. Leaders	Danish History	World History One Week Social. the Next
	D						
	H	Danish			Danish		
2:30-3:00		Coffee					
3-4	H						Danish
	A	Gymnas.	Gymnas.	Sociol. Danish	Gymnas.	Gymnas.	Agric. Theory
	C			Constitution, etc.			
	B	Arith.	Arith.		Arith.	Arith.	
	D	Arith.	Arith.	Danish	Arith.	Arith.	
4-5	H	Bible History Arith.	World History Arith.	H Danish Danish	Physics Arith.	World History Arith.	Bath
5-6	C	Arith.	Arith.		Arith.	Arith.	
	A	Arith.	Arith.		Arith.	Arith.	
	B	Gymnastics			Gymnastics		
	D					Learning New Songs	Reading Aloud
6-7		Hygiene	Reading Aloud				
7-8		Supper					
8-9:30	H	Bk-keep.	Drawing				
	D	Games for Gymnas. Leaders	Choir Singing		Games for Gymnas. Leaders		

NOTE: A, B, C=Farmers' sons. (A—beginners; B—Advanced; C—Most backward.)
 D=Students specializing in Gymnastics; H=Handworkers.

It has not yet been pointed out that a course in the ordinary Folk High School in Denmark consists of but one term's work, which for men is a winter term of five months, as in the case of the above winter courses of Askov and Vestbirk. Women students attend an even shorter course of three months in the summer, with the one notable exception of the Askov School winter terms for women noted above. A good specimen of such summer courses is the Vestbirk summer time-table given below:

Vestbirk H. S. SUMMER TIME-TABLE (For Women)							
Time		Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
7:30-8:45		Lectures (Geography, Travels, etc.)					
9-10	B	Danish	Arith.	Arith.	Arith.	Danish	Arith.
	C	Danish	Arith.	Danish	Arith.	Danish	Danish
	A E	Gymnastics					
10-11	B C	Gymnastics					
	A	Danish	Arith.	Arith.	Arith.	Danish	Arith.
	E	Danish	Arith.	Arith.	Arith.	Danish	Arith.
11-12		Danish History	World History	Danish History	World History	Danish History	World History
12-1:30		Dinner					
1:30-3		Sewing					
3-3:30		Coffee					
3:30-4:30		Bible History	Hygiene	Physics	Bible History	Sociol.	Bath
	B	Danish					
4:30-5:30	C	Danish	Danish	Arith.	Danish	Danish	Arith.
	A E	Danish					
5:30-6:30		United Singing	Sociology	Reading Aloud	Reading Aloud	Choir Singing	Reading Aloud

The letters A, B, C, E—indicate classifications of students into groups.

C. HASLEV HIGH SCHOOL

Reference was made (Chap. III) to the Inner Mission schools and their emphasis on constructive religious teaching as opposed to what is spoken of as the passive religious influence which the Grundtvigians hope for their students to absorb without definite instruction. As may be seen by the following two curricula of Haslev High School, there may not be a greatly increased number of hours of directly religious instruction embodied in the curricula, and it will have to be recognized that the difference in the two species of schools lies more in their attitude toward religious teaching, and in the way they

Haslev H. S. TIME-TABLE High School Course						
Time	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
8-9	Arith.	Arith.	Arith.	Arith.	Health	Science
9-10	Health	Health	History Conv.	History Conv.	Geog.	Geog.
10-11	Book-keeping		Book-keeping		World History	Literature
11-12	Hist. of Denmark	Bible History	Church History	Bible History	Discussion	Question Hour
12-1	Dinner					
1-2	Shop Work		Shop Work			
2-3	Shop Work		Shop Work	Singing	Arith.	Writing
3-4	Geog.	History	Ethics	Science	Mission History	Geog.
4-5	Drawing	Gymnastic	Literature	Gym.	Story Hour	Gym.
5-6	Arith.	Accounting	Arith.	Accounting	Arith.	
7-9	Shop Work	General Book-keeping	Shop Work			
9:45	Benediction					

(English class 5 times a week—5-6 p. m.)

seek to accomplish that teaching, than in the contents of the curricula.

The above is the schedule of studies for the winter term for men who come to the school for a general cultural course. A glance at the following schedule will at once show that, contrary to orthodox Grundtvigianism, a practical course is offered for men who desire to receive training in agricultural branches. When asked why the many technical schools of agriculture were not adequate for such students the director of this school explained that this course was for men who could not afford to take the longer course required in the Agricultural Schools.

In accordance with what has already been stated regarding religious instruction it is to be noted that the two

Haslev H. S. TIME-TABLE Agricultural Course						
Time	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
8-9	Farming	Farming	Farming	Farming	Health	Science
9-10	Farming	Farming	Farming	Farming	Farming	Farming
10-11	Arith.	Arith.	Arith.	Arith.	Farming	Literature
11-12	Danish History	Bible Talk	Church History	Bible Talk	Discussion	Question Hour
12-1	Dinner					
1-2	Shop Work		Shop Work			
2-3	Shop Work		Shop Work	Song	Farming	
3-4	Geog.	History	Ethics	Science	Mission History	Geog.
4-5	Danish	Danish	Danish	Danish	Danish	Drawing
5-6	Book-keeping	Gym.	Book-keeping	Gym.	Drawing	Gym.
7-9	Shop Work		Shop Work			
9:45	Benediction					

hours of Bible instruction in this Indre Mission's institution is different, not only in amount but in content, from any Biblical instruction, which appears on the curriculum of any orthodox Grundtvigian school. As an instance Vestbirk may be noticed. There is, during the week, one hour of Bible study, but it is to be noted that it is designated as Bible History, which indicates that the makers of this schedule desired some Bible instruction in the school, and perhaps considered that Bible History would be less anti-Grundtvigian than other presentations of the Bible.

Although this distinction is noted between the character of the Indre Mission curricula and those of the ordinary Folk High Schools, it should not be forgotten that in both cases, Sunday is included in the week's school life. Regardless of the difference in attitude toward religious instruction in the curriculum the students of both types of institution have equal opportunity on Sunday to attend the services in the local churches and thus receive a certain amount of cultivation of the religious aptitudes. However, having granted this, one is still impressed by the mutual claim of the leaders of both Grundtvigian and Indre Mission schools, the former pointing out that they do not believe in positive religious instruction in the Folk School program, referring with disapproval to the methods of the Indre Mission schools, while the latter, with even stronger disapproval, refer to the lack in the Grundtvigian policy and emphasize their own positive attitude in regard to religious teaching in the school.

D. OLLERUP GYMNASTIC SCHOOL

The following schedule of the Gymnastic School at Ollerup illustrates this same distinction and also its characteristic emphasis upon physical training, for which it is widely noted.

Ollerup Gymnastic H. S. SUMMER TERM (For Women)							
Time		Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
8-9		History of Physical Education	Bible History and Church History	World History	World History	Bible History and Church History	History of Physical Education
9-10	A		Gym. Theory	Ball Games		Danish	Ball Games
	B	Gym. Theory		Danish	Physiol-ogy	Danish	Danish
	C		Ball Games	Arith.		Gym. Instruc-tion	Arith.
	D		Physiol-ogy	Gym. Instruc-tion			Gym. Instruc-tion
10-11	A	Gym. Instruc-tion	Gym. Instruc-tion	Danish	Gym. Instruc-tion		Danish
	B	Danish	Ball Games	Gym.	Ball Games	Physics	Gym. Instruc-tion
	C	Ball Games	Danish	Danish	Danish		Danish
11-12		Danish Literature	Biology Psy. and Pedagogics	Danish Literature	Scandinavian History	Danish Literature	Sociology
12-2		Dinner					
2-2:50	A	Danish	Danish			A	
	B	Gym. Instruc-tion	Arith.	Singing Games		B Theory	
	C		Gym. Instruc-tion	C Theory D		C D	
2:50-3:10		Coffee					
3:10-4	A	Arith.		Arith.	Arith.		
	B		Danish		Danish	Danish	
	C	German	English	German	English	German	
3-4	D	Gymnastics					
4:05-4:10		I. Gymnastics					
4:10-5		II. Physi-ology	Sewing	Theory	Sewing		Sewing
5:10-6:15		II. Gymnastics					
5:40-6:30		I. Sewing		Sewing	Theory	Sewing	Physiology
6:30-7		Supper					
7-7:50	A	Singing Games		C Singing Games		D Ball Games	

APPENDIX III

A. SHINSHU FARMER'S GOSPEL SCHOOL (February, 1929)

The following schedule was sponsored by the Hokushin Central Methodist Church, Nagano Prefecture.¹

A. M.	Feb. 2 Saturday	3rd Sunday	4th Monday	5th Tuesday	6th Wednesday
7-7:30			Family Worship Dr. Norman	Family Worship T. Takeda	Family Worship S. Takizawa
9-10		S. S. Bible Class	Church History of Middle Ages A. R. Stone	Church History of Reformation A. R. Stone	Church History of Protestant- ism Today A. R. Stone
10-11	Opening Address "Vision" Rev. D. Norman	Sermon Katamachi Church	O. T. S. Kishimoto	O. T. S. Kishimoto	O. T. S. Kishimoto
11-12			N. T. C. Makita	N. T. C. Makita	N. T. C. Makita
P. M.	Social Meeting	Open	Visits 1. Newspaper Office 2. Agri- culture Experiment Station	1-3 Religious Education S. Takizawa	1-2 Insects and Disease E. Komaki
3-4	N. T.			3-4 O. T. S. Kishimoto	2-4 Rural Economics Consumption S. Takizawa
	Music Mrs. Norman			4-5 Music Mrs. Norman	4-6 Rural Social Problems and Christianity M. Sugiyama
7-8	History and Origin of the Early Church A. R. Stone	7-9 Sermon	N. T. C. Makita	Lecture S. Aihara, M.D.	7-8 Rural Education Y. Kurihara
8-9			Music Mrs. Norman		

¹ Principles and Practices of the Farmer's Gospel School, pp. 45-47.

A. M.	7th Thursday	8th Friday	9th Saturday	10th Sunday	11th Monday
7-7:30	Family Worship (Stone)	Family Worship (Iwamoto)	Family Worship C. Shuna		Family Worship
8-9	O. T. Iwamoto	8-10 Rural Economics M. Sugiyama	Christianity and Communism Dr. Norman		
9-10	Religion and the Thought Crisis of the Nation K. Shiraishi	10-11 Visit to a Kindergarten	Founder of Moham- medanism K. Shiraishi	10-12 Sermon K. Shiraishi	8-10 The Work of Christ K. Shiraishi
11-12	Problems of Rural Industry Y. Kurihara	11-12 Founder of Confucianism K. Shiraishi	The Church of Today A. B. Stone		10-12 Closing Speech The Old and the New Dr. Norman
P. M. 1-2	Motive of Conversion K. Shiraishi	Meeting for Mutual Discussion Dr. Norman	Music Mrs. Norman	Open	12-2 Farewell Dinner
	Rural Religious Problems Y. Kurihara		Personality of Jesus Christ K. Shiraishi		
4-5	Music Mrs. Norman		4-6 Life of Rural Great Men M. Sugiyama		
7-9	Rural Sociology M. Sugiyama	Christian Faith K. Shiraishi	Student Addresses Speaker: M. Sugiyama Leader: T. Tokeda	What Does Christianity Teach K. Shiraishi	

B. KONAN FARMER'S GOSPEL SCHOOL

The following five-day program is that of the sixth yearly session of the Konan Farmer's Gospel School which was organized first in 1925 in Shiga Prefecture. In 1931 there were in regular attendance 15 men students, and as listeners 40 men and women.

The total expense of this school session was yen 100.23 of which yen 50 was provided by the church (Japan Dobo Church). To meet the balance certain fees were charged,

the amount being dependent upon the time of attendance, as is shown in the following list:

For one evening, 15 sen.

For day and evening, 50 sen.

For five evenings, 40 sen.

All were required to bring bedding with them and were allowed the choice of bringing 1 "to" of rice (slightly over $\frac{1}{2}$ bushel) or paying yen 2 for food for the whole session.

Curriculum of Konan F. G. S.

Rural Life and Religion—Dr. Daikubara (Pres., Doshisha Univ.).

Rural Economic Problems—M. Sugiyama.

Rural Education—Y. Kurihara.

Rural Culture—Y. Kurihara.

Handwork in the Country—S. Masuzaki.

Vegetable Cultivation and Farm Administration — S. Hashimoto (Prof., Kyoto Agric. College).

The Creed of Rural Peoples—Y. Matsubara.

Nature and God—Professor Yuasa.

Regarding Fertilizers—H. Chikayama (Head of Agriculture Experiment Station, Shiga).

Subsidiary Business of Farmers—S. Kitayama.

Religion of Omi-Saints—Prof. Y. Shimizu.

Problems of Rural Sociology—Prof. Takenaka.

The Religious Reformation and Rural Problems—Prof. T. Uga.

My Memory of a World Tour—J. E. Knipp.

The Gospel for Country Young People—S. Yasuda.

Rural Religious Education—K. Yabe.

Day Nursery—K. Yabe.

The Sermon on the Mount—T. Nakamura.

C. NAGANO GIRLS' F. G. S.

Under the auspices of the Nagano Methodist Church and the Canadian Woman's Mission the hitherto masculine objective was broadened and a Farmer's Gospel School for women was initiated in 1931.

NAGANO GIRLS F. G. S. March 25-31, 1931

Date Time	25th Wednesday	26th Thursday	27th Friday	28th Saturday	29th Sunday	30th Monday	31st Tuesday
7-8:30		Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
8:30-9		Worship	Worship	Worship		Worship	Worship
9-9:45		Story of Creation (Kawamura)	Farm Life (M. Mano)	Farm Life (M. Mano)		Religious Observance at My Home (S. Takizawa)	Religious Observance at My Home (S. Takizawa)
10:10-10:45		Life of Jesus (Mitsuo Hata)	Life of Jesus (Hata)	Life of Jesus (Hata)	Attendance at S. S. and Church Service	Life of Jesus (Hata)	Life of Jesus (Hata)
11-11:45	Opening Address (S. Takizawa)	Knitting (M. Mano)	Elementary Practical Sewing	Elementary Practical Sewing		Elementary Practical Sewing	Clothing Address
12:30-2	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner
2-2:45		Infant Education (Nagai)	Child Psychology (Taguchi)	Sanitation (Kurashima)		Sanitation (Kurashima)	
3-3:45	Infant Education (Nagai)	Kindergarten Songs (Tanaka)	Play	Infirmary Cooking	Visit at City Hospital	Discussion	
4-4:45	Hand Work	Method of Speaking	Hand Work (Muto)	Infirmary Cooking		Knitting (Mano)	
5:50-7	Supper	Supper	Supper	Supper	Supper	Supper	
7-7:30	Hymn Practice	Hymn Practice	Hymns	Hymns	Worship	Hymns	
7:30-8:30	Story of Creation (Kawamura)	The Pro- hibition Question	The Pro- hibition Question	Social Meeting		The Mission of Rural Women (Stone)	

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